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VINDICATION OF THE DIVINITY OF JESUS CHRIST;

With impartial Observations on the
UNITARIAN SCHEME.

IN A
SERMON

Preached in the GROAT-MARKET MEETING.

(PUBLISHED by DESIRE.)
John Pegge No. 21, St. John Street
By the Rev. JOHN BAILLIE.

—ἐπαγωνίζωμαι τῇ ἀπαλῇ παραδοθείσῃ τοῖς ἁγίοις πιστεῖ.
To contend earnestly for the faith once delivered to the saints. Jude ver. 3.

Τὶ γὰρ κενόδοξε πολεμεῖς τὸν ἀκαταπόλεμτον; σκληρὸν σοὶ
πρὸς κέντρα λακτίζειν, σεαυτὸν σκανδαλίζεις, καὶ τὸν λόγον, σεαυτὸν
ἀλίσκεις, καὶ τὸ πνεῦμα. σεαυτὸν ἀπαλλοτριεῖς ἀπὸ τῆς τῷ Θεῷ
χάριτος, καὶ οὐ τὸν υἱὸν ἀπὸ πατρὸς, οὐδὲ τὸ πνεῦμα τὸ ἅγιον
ἀπὸ πατρὸς καὶ υἱῶ.

Why then, vain glorious man, do you wage war against Him who is invincible? It is hard for thee to kick against the pricks. You injure yourself, but not the eternal word. You insnare yourself, not the Holy Spirit. You alienate yourself from the love of God, but never the Son from that of his Father, nor the Holy Ghost from the love of both the Father and of the Son.
Epiphani. Ancor. p. 20.

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*TO the Rev. the Ministers, the Elders, Trust
and Managers of the Dissenting Meetings
Newcastle, and the numerous Assembly of Christian
of every denomination, who honoured
delivery of the following Discourse with th
presence, and expressed their approbation and k
partiality, by requesting it might be printed;
Sermon is respectfully dedicated by*

THE AUTHOR

A S E R M O N

On the DIVINITY of JESUS CHRIST, &c.

ROMANS ix. 5.

Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all, God blessed for ever. Amen.

SAID an Author of great fame in the learned world, in addressing his work to a person, high in office, when I sit down to write on subjects which interest the stability and splendor of the throne, and the felicity and security of mankind, I summon myself in imagination, into your presence, and think how *you* would express yourself on these important topics, and how *I* should express myself, so as to secure your approbation and esteem: With some variation I may observe, that when I stand up here in the chair of truth, and consider that the subjects I intend to treat of, respect the infinite glories of the Son of God, in whose presence we all now are, and before whose tribunal we must all shortly appear; that the present and eternal welfare of this numerous audience depends upon the belief of the truth contained in the text.—With a sacred awe, I enter upon the task, humbly soliciting aid of the Spirit from on high, that he would take of the things of Christ, and shew them unto us, and so guide us into all truth.

The

* Lord Kaimés's Dedication of Law Tracts to Lord Mansfield.

The apostle Paul begins the chapter with describing his distress and affliction of mind for the obstinate infidelity of his countrymen, the Jews, in terms highly expressive of his truly patriotic concern. His brethren, who were they? Their descent was honourable, and their privileges peculiar, and truly glorious. *Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, whose are the fathers,* the renowned patriarchs, and illustrious prophets, those lights from heaven, and holy apostles, teachers of the world; and at the head of these, and who infinitely outshines them all, came Christ, as to his human descent, and who, yet according to his eternal existence, is God, over all blessed for evermore.—Hail! ye people highly favoured of the Lord; happy had ye yet been, had ye known in this the merciful day of your visitation, the things which belonged to your peace, your city, your palaces, your glorious temple, had continued to this day with increasing splendor; but to all your other crimes, when JESUS, the desire of all nations, came to his *own*, you, his own people, received him not, but, with wicked hands, crucified the Lord of glory; therefore your punishment was signal as your guilt was unequalled; and ye remain a terrible monument of the divine indignation against infidelity, to every age and nation of the world.

In illustrating the text, I shall, through divine assistance,

I. Delineate the mediatorial character of Christ; and shew in what respects he may be said to be “*blessed*.”

II. In what sense he is God over all *blessed*.

III. Improve the subject.

1. Preliminary Remark. Man, in his first estate, when coming out of the hands of his creator, must have been a creature truly glorious. He stood high
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in the scale of being, and was placed at the head of all other creatures in this world. His erect posture, by which he touched the ground by a very small part of his frame, bespoke his exterior dignity^a.—But his mental powers, so strong and comprehensive, and the beautiful lustre of his Maker's glory adorning his mind, made it like Solomon's holy of holies, every part being overlaid with pure gold, served as a consecrated temple, where the Deity would walk, saw his own image, and rejoiced in the work of his hands.

But the sacred volume informs us of the fatal change that took place of all this happiness and dignity.—Man violated the law of his God, and in the moment of transgression felt the weight of this dismal reverse. Sin, that ugly monster, entered, and *death* followed, and gave man a mortal wound.

Behold him then in a threefold point of view :

Respecting his *Maker*, he fell under accumulated ruin. The image of God, after which he was formed, was defaced, and a far different image set up in his heart, even of him who had seduced him from his allegiance ; darkness in the understanding, rebellion in the will, sensuality in the affections. The justice of God threatened a penalty he could neither satisfy nor sustain ; the law of God still challenged obedience, which, alas, he had neither power nor inclination to perform. The very gifts and bounties of God with which he was surrounded, intended not only for his comfort, but for his instruction, leading him as by so many steps to their gracious author, became the occasion of withdrawing further from his duty, and increasing, as well as aggravating, his ingratitude.—Thus stood man with respect to his *Maker*.

With respect to his *fellow creatures*, instead of that harmony and love, and milk of human kindness
towards

^a Charron on Wisdom, p. 100.

towards each other, every man's hand was against his neighbour; violence, rage, envy, and confusion, overspread the world, and filled it with scenes of blood and death!

Respecting *himself*—here was misery indeed! he could sometimes fly from his neighbour, but never from himself. Hurried by restless desires towards things either unsatisfying or unattainable; haunted with cares, tortured with pains, and stung with remorse, while conscience, like Daniel's hand writing on the wall, or like David's prophet, Nathan, saying, Thou art the man, filled him with terror; and vanity, like a worm, destroyed the root of every flower that promised the fairest success. Such is the faint picture of man. Miserable in this life; more miserable still in the continual dread of losing such a life, miserable most of all, that neither his fancy can form, nor his fear conceive the consequences of death he dreads, which will drag him to the immediate presence, and to the tribunal of an incensed Almighty, and ever living God! Such accumulated woes, felt and feared, might make him cry out, in anguish, Would to God I had never been born, and mine infant eyes had never seen the light.

2. Remark. That a Mediator was absolutely necessary, on every account, if grace was to be extended to man. Since the fall it did not consist with the honour of God to converse with apostate man; nor was he, in his unhappy circumstances, capable of conversing with God. But since it was the merciful design of God to dwell again with men, and diffuse the blessings of religion among them, it was fit some expedient should be fallen on for restoring sinners, on honourable terms, to the divine favour; for securing the return of the Holy Ghost to their hearts, and for rendering them capable of those divine pleasures, which by sin had been totally withheld.

held. And, rejoice, O ye heavens, for this expedient had been fixed upon in the eternal councils, and the son of God bowed the heavens and came down as Mediator betwixt God and Man; he puts off the crimson robes of the judge, and put on the bowels of the Father, and announced, in promises, types and prophecies, that God in very deed would dwell with man upon earth, and after the revolution of 4000 years, this long expected, this auspicious babe was born.

It may seem that these preliminary remarks were an unnecessary digression from the subject; but when I observe that the offices, names, and mediatorial character of Christ, were all *relative*; all had a respect to the people he was to save, I hope I shall be forgiven. I return now to the I. Head; which was to delineate the mediatorial character of Christ, and shew in what respects he may be said to be blessed.

And in describing this glorious character, I wish to be led intirely by the light of Revelation. Overwhelmed with the prospect of his future glories, consequent upon his temporary sufferings, the enraptured Prophet, Isaiah, crys out—*And who shall declare his generation!* And without all doubt says Paul—*Great is the mystery of godliness, God was manifested in the flesh.* In the preceding preliminary remark, I have enumerated some of the high and important purposes why he was born, and for what causes he came into the world. Others vast, and truly divine, will appear in the further prosecution of the subject.

He shall be called, *Wonderful*; and so indeed he was; he is *Christ* over all blessed; he is also *God*, over all blessed, for ever. The word *Christ*, signifies anointed, or qualified for some high and eminent designs. The word *blessed*, signifies chosen, or selected for these purposes and intentions. Thus the
Angel.

Angel, *Gabriel*, address the Virgin Mary—*Blessed art thou among women.* To which her cousin Elizabeth added—*And blessed is the fruit of thy womb.* He shall be set apart and anointed by the Holy Ghost, for the mighty purpose of saving a lost world.

The ancient prophets who foretold *Christ's* coming, appear transported with the view of his glory. Not only the New Testament, but also the Old, represent the *Messias* as the most remarkable and most honourable person, that ever appeared on the stage of the world: it speaks of him as a glorious governor, a prince, a king, a conqueror, besides other magnificent titles of the greatest dignity; shewing that his government should be extensive and everlasting, and that his glory should fill the whole earth. But while the prophets foretel his greatness, they foretel also his meanness; they shew, indeed, he was to be a glorious king, but a king who was to be despised and rejected of men; and that after the great expectation that men would have of him, he was to pass over the stage of the world, unobserved and disregarded.

About the time of his coming, the Jews were big with hopes of him as the great deliverer, and chief ornament of their nation. And if history may be credited, even the heathens had a notion about that time, which possibly was derived either from the Jewish prophecies, or from heathen oracles, which God over-ruled sometimes to announce truth, that there was a prince of unparalleled glory, to rise in the east, and even in Judea, in particular, who was to found an universal monarchy^a. But their vain hearts, like that of most men in all ages, were so intoxicated with worldly pomp, that that was the only greatness they had any notion or relish of; this
made

^a See Suetonius Vita Tiberii, Taciti Annal. Cudworth's Intellectual System, Gales's Court of the Gentiles, Stillingfleet's origines Sacrae.

made them form a picture of *Him*, who was the desire of all nations, very unlike the original.

A king whom the world admires, is one of extensive power, with numerous armies, a golden crown and sceptre, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank, immense treasures to enrich them with, and posts of honour to reward their services.

Here was the reverse of all this; for a crown of gold, a crown of thorns; for a sceptre, a reed put into his hand, in derision; for a throne, a cross; instead of palaces, not a where to lay his head; instead of sumptuous feasts to others, oftentimes hungry and thirsty himself; instead of great attendants, a company of poor fishermen; instead of treasures to give them, not money enough to pay tribute, without working a miracle; and the honour they were promised, was, each of them to *bear a cross*. In all things the reverse of worldly greatness from first to last; a manger for his cradle at his birth, not a place to lay his head sometimes in his life, nor a grave of his own at his death.

Here unbelief frets and murmurs, and asks, Where is all the glory that is so much extolled? For discovering this, faith needs only look through that thin vail of flesh, and under that low disguise appears the Lord of Glory, the King of Kings, the Lord of Hosts, strong and mighty, the Lord mighty in battle *a*; the heavens his throne, the earth his footstool, the light his garments, the clouds his chariots, the thunder his voice, his strength omnipotence, his riches all-sufficiency, his glory infinite, his retinue the hosts of heaven, and the excellent ones of the earth, on whom he bestows riches unsearchable, an inheritance incorruptible, banquets of everlasting joys, and preferments of immortal honour; making them

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kings

kings and priests unto God, conquerors, yea, and more than conquerors, children of God, and mystically one with himself.

But when Christ assumed the form of a *servant*, and passed over the stage of the world, unnoticed ; yet this state of debasement was not without some discoveries of his intrinsic glory.

His birth was mean on earth below, but it was celebrated with hallelujahs, by the heavenly host, in the air above ; he had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage of sovereigns, but he was attended by multitudes of patients, seeking and obtaining healing of soul and body, which was more real grandeur, than if he had been attended with crowds of princes : he made the dumb that attended him sing his praises, and the lame to leap for joy, the deaf to hear his wonders, and the blind to see his glory ; he had no guards of soldiers, nor magnificent retinue of servants, but as the Centurion, who had both, acknowledged, health and sickness, life and death, took orders from him : even the winds and storms, which no earthly power can controul, obeyed him ; and death and the grave dared not to refuse to deliver up their prey, when he demanded it. He did not walk on carpets of Persia, but the sea joyfully supported him when he honoured it as his path. All nature, sinful man excepted, honoured him as its Creator. By these, and many such things, the Redeemer's glory shone through his meanness in the several parts of his life. Nor was it totally clouded at his death ; it was not indeed attended with the fantastic trappings of artificial sorrow ; but the frame of nature solemnized the death of its author ; heaven and earth were mourners, the sun was clothed in black. And if the inhabitants of the
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the earth were unmoved, the earth itself trembled under its awful load; few Jews paid him the compliment of rending their garments, but the temple, the pride of their nation, rent asunder its beautiful vail, as now having lost its illustrious visitant; and even the rocks, not so insensible as they, rent their bowels. He had not a grave of his own; but the graves about Jerufalem, spontaneously open to accommodate him. Death and the grave might be proud of such a tenant in their territories; but he came not there as a subject, but as an invader and conqueror; it was then the king of terrors lost his sting, and on the third day the prince of life triumphed over him, spoiling death and the grave.

Such was the life, and such was the death of Christ, whom the Apostle, justly, in the text, accounts the top, the crowning glory of the Jewish nation.

But as he elsewhere saith, none of us liveth unto himself, and none of us dieth unto himself, so I may add, that this observation was applicable to Jesus, in it's fullest force.

“He taught us how to live, and (oh too high

“A price for knowledge) taught us how to die.”

Yes; his life, and death, doctrines, and miracles, all tended to the glory of God, and the happiness of men.

2. He was CHRIST the BLESSED, not only as he was the glory of the Jewish nation, but to shew all the infinite perfections of the Deity, so as to exhibit him as an object of worship and honour, and a ground of trust, love, and esteem. And truly the glory of God was manifested *in the face of Christ Jesus, being the brightness of the Father's glory, and the express image of his person.* The beautiful frame of nature shews much of God; but alas it is overcast with a gloom
of

of terror towards a guilty world. And although its language be plain and loud in proclaiming the glory of the Creator, yet it is dark and intricate as to his inclination towards sinful men: it neither assures peremptorily that we are in a state of despair, nor gives sure footing for our hopes. If we are favourites, whence so many troubles? If we are hopeless criminals, whence so many favours? Nature shews God's glory and our shame; his law our duty, and consequently our danger; but about a way of escape—Nature is dumb on this important point. But, Jesus, as the woman of Samaria, justly observed, when he came *tells us all things*. But a mind affected only with outward grandeur would scarcely credit, that more of the glory of God shines forth in Christ crucified, than in the face of heaven and earth; the face of Christ, in which sense discovers nothing but marks of pain and disgrace, that bloated, mangled visage, red with gore, and covered with marks of scorn, swelled with blows, and pale with death, that would be the last object in which the carnal mind would seek to see the glory of the God of life.

It would turn away from the deformed mangled object, but would have possibly viewed with rapture the same Jesus, when transfigured on the holy mount, and holding conference with Moses and Elias, his celestial Visitants. Divine glory shone indeed then in a bright manner on mount Hermon, but not near so brightly as on mount Calvary; this was the more glorious transfiguration of the two. Though all the light in the world, in the sun and stars was collected together, into one stupendous mass of light, it would be but darkness to the glory of this seemingly dark and melancholy object, for it is here alone, *we all with open face, behold as in a glass, the glory of God*.

Here

Here shines spotless justice, incomprehensible wisdom, and infinite love, all at once: none of them darkens or eclipses the other, every one of them gives a lustre to the rest. They mingle their beams, and shine with united eternal splendor: the just Judge, the merciful Father, and the wise Governor. No other object gives such a display of all these perfections, yea, all the objects we know, give not such a display of any one of them. No where does justice appear so awful, mercy so amiable, or wisdom so profound.

Here shines forth the glory of infinite love to a lost world. Comparisons can give but a very imperfect idea of this love, which passeth knowledge; for though we should suppose all the love of all men that ever were, or shall be on the earth, and all the love of angels in heaven united in one heart, that heart would be cold, compared to that which was pierced with the soldiers spear. The Jews saw but blood and water, but faith can discern a bright ocean of eternal love flowing from these wounds. We may have some impression of the glory of it, by considering its effects; we should consider all the spiritual and eternal blessings, received by God's people for four thousand years, before Christ was crucified, or that have been received since, or that will be received till the consummation of all things; all the deliverances from eternal misery; all the oceans of joy in heaven; the rivers of water of life to be enjoyed to all eternity, by multitudes as the sand of the sea shore. All these, and ten thousand times more, are the blessings which flow from that love that was displayed in the cross of Christ. Here also beam forth the glories of infinite wisdom.

The glories that are found separately in the other works of God, are found united here. The joys of heaven glorify God's goodness, the pains of hell glorify

glorify his justice; the cross of Christ glorifies them both in a more remarkable manner, than heaven or hell glorifies any of them. There is more signal honour done to the justice of God by the sufferings of Christ, than by the torments of devils; and there is a more remarkable display of the goodness of God, in the redemption of sinners, than in the joy of Angels; so that we can conceive no object in which we can discover such manifold wisdom, or so deep contrivance for advancing the glory of God.

To this add, that it equally tends to the *good of man*. *It heals all his diseases, it pardons all his sins.* It is the sacrifice that removes the guilt of sin, it is the motive that removes the love of sin; it mortifies sin, and expiates it, it atones for disobedience, it excites obedience; and purchases strength for obedience, and makes it easy and delightful.

In fine; so universal and vast was this design, that no part of the universe was unconcerned in it.

The glory of the Creator was eminently to be displayed, all the divine persons were gloriously to be manifested, the divine attributes to be magnified, the divine works and ways to be honoured; the earth was to be redeemed, hell conquered, heaven purchased, the law to be magnified and established, its commandments to be fulfilled, its curse to be suffered, the head of the old serpent was to be bruised, his works to be destroyed, and the principalities and powers of darkness to be spoiled and triumphed over openly, the principalities and powers of heaven were to receive new matter of everlasting hallelujahs, and new companions to join them, fallen Angels were to loose their old subjects, and the blessed Angels to receive new fellow-citizens. A new heaven and a new earth formed, to be the scenes of the future glory and blessedness of the countless millions of the redeemed!—what things are these!

Thus

Thus I have attempted to delineate the mediatorial character of *Christ*, and his high qualifications, for the execution of a performance of universal importance, the preparation incomparably solemn, the Deity himself looking on with complacency, and all the hosts of heaven in loud and triumphant anthems of joy, celebrating the matchless achievements of his victorious arm. As he is, in one word, the foundation of all the councils of God, the rock on which the church is built, the brightest mirror of all the divine perfections, the inexhaustible and only source of every grace, virtue, and excellency, to men; May we not fairly infer from this view of him, that he is *Christ the blessed a*.

But the text says also, he is God over all, *blessed* for ever. It introduces me to the

II. Head, which was to prove the Divine character of the Son of God; and to obviate some of those objections that have, for many ages, in various forms, been made to the divinity of the person of Christ.

To proceed with regularity, I shall, as on the former head, make some preliminary remarks, especially as the distinct *Divinity* of the Son, involves the idea of a plurality of persons. Remark. I must candidly own that the word TRINITY, is not to be found in all the Bible. It is a term of the invention of men. How, and why, it came to be used, I shall inform you. During the Apostolic age, nay for 180 years, the faith of the church all along was in the Father, Son, and Holy Ghost, one God, into which they were baptized. The Father was not the Son, nor the Son the Father, nor the Holy Ghost either of the other. This was the common faith of the church, before either *Person*, or *Substance*, was used. *Justin Martyr*, informs us, that the sacred three were equally worshipped as *one* God. In *Athenagoras*, we find

a See M'Laurin's Discourses.

Therefore, the Father, the Son, and the Holy Ghost, are ONE Jehovah: They are three persons, yet have but *one name, and one nature*. And here it is to be observed, that the argument acquires irresistible force, from this consideration, that the name *Jehovah* is not capable of such equivocal interpretations, as that of *God*; it has no plural, is incommunicable to any derived or created being; and is peculiar to the divine nature, because it is descriptive of it *a*.

At a very early period of the Church, upon the *incomprehensibility* of the doctrine, some bold men *b*, rejected

a See a learned and excellent Treatise on this mysterious subject, by the Rev. *William Jones*.

b *Praxeas*, about the year 186, denied the doctrine of the Trinity, and charged the Church with *Tritheism*. *Tertullian* supported the received doctrines, and overthrew his arguments.

Not long after *Noetus*, revived the charge, and his plea was that GOD is *One*, and that there could not be a plurality in the Godhead. But he went away with the character of a weak and rash man; and his opinions were condemned by the Christian Church. Yet his followers had so exalted an opinion of the Divinity of Christ, that they had no way of solving the difficulty, but by making Father and Son *one Person*.—They were on that account termed *Patripassians*.

About the middle of the third century, arose *Sabellius*. He was a violent Unitarian, and charged the Church with the worship of *Three Gods*. He boldly struck out the Divinity of Christ, ridiculed an *incarnate God*, and denied his *existence*, previous to his *incarnation*. He may, therefore, justly be termed the father of the *Socinians*, who, when they were pleased to speak out, held nearly the same principles.

Within a few years after *Sabellius*, *Paul*, of *Samosata*, carried on the same charge of *Tritheism* against the church; was a warm, injudicious assertor of the *Unitarian Plan*, confining all worship to the *Father* only, exclusive of the other Persons. *Eusebius* informs us, that the Bishops of the Church, struck with horror at the impiety of his tenets, ran together against him, as a wolf that was endeavouring to destroy the flock of Christ.

About the end of the third century appeared *Arius*, who to avoid *Tritheism*, (as he thought) and to preserve the unity of the Godhead, and that there might be one *self-existent Being* or *Person* (*Εν τῷ ἀγείνντον, εἰς ἀγείνντον*) denied the Divinity of the Second Person, only allowing a *real pre-existence*, and so making him more antient than the others before-mentioned did. To demonstrate to my readers that I do him justice, I shall give his comment on the incarnation of the Eternal Λόγος. John i. 11.

rejected the plurality of persons in the *Godhead*, and charged the orthodox, with *Tritheism*, or the worship of *Three Gods*.

That the Deity existing in three Hypostases, and yet *One God*, is a mystery, and an incomprehensible one too, is the less to be wondered at, when we reflect upon the scanty limits of the human understanding; and if all around us, if all within us, is so, how infinitely more inconceivable must HE be, a very small part of whom the highest Seraphim can understand.

The *Incarnation* of the Son of God is a mystery never to be comprehended. There are some *seeming* not *real* repugnancies in it. Self-existence is another mystery, of which we know little; for we can conceive very imperfectly of an *uncaused cause* of all things. Eternity is so vast a mystery, as we are utterly lost in the contemplation of it. *Eternity past*, confounds the most acute understandings.

So the belief of *three persons*, every one singly *God*, and altogether one *God*, is a case where the terms of
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“ In the beginning of all things, before ever the earth or the world was made, there existed a very glorious and excellent creature (since called the *Word*) the Oracle of God, and Revealer of his Will. That excellent person, the first whom God of his good pleasure and free choice, gave being to, was *with* God the Father; and he *was* *God*, another God, an *inferior* God, infinitely inferior, but, yet *truly* God, as being *truly* partaker of Divine Glory *then*, and fore-ordained to have *true* dominion and authority in God’s own time. God employed him as an *Instrument*, or under-Agent, in framing and fashioning the world of *inferior* creatures; and approved of his services so well, as to do nothing without Him.”

The sum of the opinions of the *Arians* are these: *viz.* Jesus Christ was a very glorious Creature, deriving his *Being* by the *Will* of God from the *Father*; existed infinite ages, before all worlds, yet not *eternal*; was of consequence inferior to the Father, in his existence, substance, and perfections, being *mutable* as a creature, though rendered *unchangeable*, by the decree of God. Yet as deriving from, and partaking of his *Father’s Divinity*, he was entitled to a degree of worship, not supreme, but subordinate; not absolute, but relative, &c.

N. B. I have drawn my information respecting the tenets of these *Herefiarchs*, from the purest sources. See Mosheim’s Ecclesiastical History, with Mc Lean’s Notes.

the proposition carry *ideas* with them *seemingly*, but not *plainly*, repugnant. Another instance of this may appear in God's foreknowing events depending on *uncertain* causes : *Ahab* was expressly foretold by the inspired prophet, that he should fall at Ramoth Gilead, and dogs should lick his blood ; but this event depended on a man, spontaneously discharging an arrow, from seemingly no motive, and apparently having no object in view : yet he mortally wounded the devoted Prince.—That *Jezebel*, should be eaten by dogs, in the middle of a crowded city ; and that her ignominious death should arise from her ill-timed farcaim upon *Jehu* ; and yet that such was to be her end, *seemingly* depending on the capricious will of that furious Captain, is altogether unaccountable by us.—Still more so is that, where the whole councils of God, respecting the redemption of mankind, were laid in prospect of Adam's fall, when his honour, interest, and moral powers, all conspired to secure perpetuity in his happy state. So is it with our belief in the Holy Trinity ; we know what we mean when we say *every one*, as clearly as if we said *any one* is God ; a person having such and such essential perfections. We see not perfectly how this is *reconciled* with the belief of *one God*, as we see not how the divine prescience is reconciled with *future contingents*. Yet we believe both, not doubting but that there is a connexion of the *ideas*, though our faculties cannot fully ascertain that connexion *a*.

But I am still asked, if we worship a Trinity of persons, are we not chargeable with *Tritheism* ; I say no, and our defence is as follows ; by comparing Scripture with Scripture, we plainly find that the *divine* Unity is not an Unity of *Person* ; we observe that there are more persons than one,

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a See Dr Waterland's Defence of the Divinity of Christ, p. 314. A work that never was answered, and likely never will.

dignified with the same high titles of *Lord, God, &c.* as I observed before. Yet the Scripture never tells us of three *true Gods*; but constantly asserts that God is One. We read that the *Father* is *Jehovah*, the *Son* is *Jehovah*, and the *Holy Ghost* is *Jehovah*, and yet the Lord *Jehovah* is one *Jehovah*. The *Father creates*, the *Son creates*, the *Holy Ghost creates*, and yet there are not three Creators. We worship the *Father, Son, and Spirit*; and yet there are not three objects of worship. The obvious conclusion from these premises is, that these three divine Persons are one God; and thus the Scripture notion of Unity is of more persons than One, in the same Godhead. Yes, there is a *medium* between *Sabellianism* and *Tritheism*. We assert not three absolute, original, co-ordinate Divinities, like the *Marcionites* of old; we hold a distinction, and even a subordination in the offices of the Persons, not in nature. We *separate* not the Persons from each other, with the *Arians*; if we did any of these, there might be some colour for the charge of *Tritheism*. But we acknowledge with the Scriptures one *God*, the Father with his co-essential Son and Spirit, one head and fountain of all, the three Divine Persons being one in nature, one in knowledge, in presence, in operation and energy; never separate, never asunder, distinct without division, united without confusion. If this be *Tritheism*, it is what the Scripture has taught us, and what the Blessed God, who best knows his own nature, has recommended to us. Such too were the sentiments of the wisest and best of men in every age of the Church. And it is remarkable that Divine Providence has carefully upheld this doctrine, though all imaginable artifices have been from the beginning employed to overthrow it; and God has visibly blasted all attempts against the Eternal Godhead of his Blessed Son.

But

But with all the difficulties that attend this tremendous and sublime doctrine, it would be but fair and candid in its opponents to propose to us a *better a*. This equitable requisition was made by the Philosopher *b* to his opponents, in his belief of the immortality of the Soul; but all the comfort they gave him was, that “when he “died, he would *cease to be*.” So I am afraid that these subtle disputers of this world would act by us, as when *Shishback* King of Egypt, took away all Solomon’s *golden shields*, *Rehoboam*, that *wise man*, (as *Hales* of Eaton ironically calls him) put in their room, *shields of brass*; and that the charge they bring against *Trinitarians*, of *Tritheism*, will, from their own principles, recoil upon themselves.

The

a I presume my readers will not be displeased with the following anecdote, which is not more surprising than it was true.—A society of Gentlemen, most of them possessed of a liberal education, and polished manners, but, unhappily, had been seduced from a belief in the Sacred Scriptures, used to assemble alternately in each other’s houses, on the banks of the Tweed, for the purpose of ridiculing Revelation, and hardening one another in their infidelity. At last they unanimously formed a resolution, solemnly to burn the *Bible*, and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their consciences. The day fixed upon came, a large fire was prepared, a Bible was laid on the table, and a flowing bowl stood ready, to drink its dirge. For the execution of their plan, they fixed upon a young Gentleman, of high birth, brilliant vivacity, and elegance of manners; but whose name I conceal from a regard to his honourable and truly worthy family. He undertook the task; and, after a few enlivening glasses, amidst the applauses of his jovial compeers, he approached the table, took up the Bible, and was walking resolutely forward to put it in the fire.—He happened to give it a look.—All at once, he was seized with trembling, paleness overspread his countenance, and his whole frame seemed convulsed. He returned to the table, and laying down the Bible, said, with a strong asseveration, “We will not “burn that Book, ’till we get a better.” But

Men may LIVE fools, but fools they cannot DIE.

YOUNG’S NIGHT THOUGHTS.

I have only to add, that this same gay, and lively young Gentleman, came to die; and, on his death-bed, got sincere repentance, deriving unshaken hopes of forgiveness, and of future blessedness, from that Book he was once going to burn.—This anecdote I had from several Ministers, who attended him during his dying moments.

b Cicero de Senectute.

The disciples of *Arius*, uniformly maintained that the *Father* was the *Alone Supreme God*; that the *Son* was *God* too, *very God, God by nature*; but deriving his existence from the Father must be *inferior* to him: so also is the Holy Spirit, being derived from both. They held that *One* divine person is equivalent to *One God*, and *Two* to *Two Gods*, and *Three* to *Three Gods*. The case is plain, the consequence unavoidable. *One Supreme*, and *two Inferior Gods*, is their avowed doctrine; and certainly, the asserting *Three Gods* (whether co-ordinate, or otherwise) is *Tritheism*, against the *First Commandment*, against the whole tenor of scripture, and the principles of the primitive church *a*.

And as their religious *tenets* were, so was their *worship* "*absolute, supreme honour, is plainly appropriated to the person of the Father only, as the absolute supreme being, or the one God.*" This was a leading tenet from which the *Arians*, antient and modern, never swerved *b*. They held that *ultimate, absolute, supreme, sovereign WORSHIP* is due to the Father only; *Mediate*, relative, inferior worship may be paid to *creatures*. The Father therefore being considered as alone *supreme*; *supreme, absolute, sovereign. worship* is due to Him *only*; *Christ*, being a *Creature*, (according to them) *derived, inferior, dependant*, yet is to be worshipped, but with a *proportionable* degree of veneration and honour, which must be *inferior, relative* worship. As the *Object* and *Nature* of divine worship, (for I exclude the idea of *civil respect*, which may be paid to *creatures*) are of the last consequence for us to know, let us for a moment look into the scriptures, and see if there is the least vestige of foundation for this distinction in religious Adoration.

Prayer

a Dr Waterland's Defence, page 336.

b See Dr Clarke's *Scripture Doctrine of the Trinity—Modest Plea*, &c. page 94th.

Prayer we often read of; but there is not a syllable about *absolute* and *relative*, *supreme* and *inferior* prayer. We are commanded to pray *feroently* and *incessantly*, but never *sovereignly* or *absolutely* that I know of. We have no rules left us, about *raising* or *lowering* our intentions in proportion to the *dignity* of the *objects*. Had this been the case, I make no doubt but a God, *jealous of his honour*, would have given us directions on this important matter, so as to make our worship either *high*, *higher*, or *highest*, as occasion should require, but He has given us none. Nay

The whole tenor of Scripture runs against it. Let us, in order to prove my assertion, consider such acts and instances of worship, as are laid down, whether under the old or new dispensation.

Sacrifice was one instance of worship required under the law; and it is said; *He that sacrificeth unto any God, save unto Jehovah only, He shall be utterly destroyed a.*

Now upon the famed instance of the Israelites making and worshipping the golden calf, they had but to alledge, they meant only that image as a *medium* through which they worshipped the Deity, with *supreme*, it, only with *relative* adoration; as Aaron caused to be proclaimed, that it was a *feast to Jehovah b.* But the Supreme Majesty admitted no such distinctions; and notwithstanding he was prevailed upon by Moses, to spare their utter extirpation, he declared, that in their future visitations for their sins, *This* their idolatry, he will still remember against them *c.*

The case was the same with religious vows, *Swearing by God's name*, was of the same nature; but we find no *distinction*, or *degrees* of solemnity, with

a Exod. xxii. 20. *b* Exod. xxxii. 5. *c* Ch. xxxii. 34.

with which men were to perform those acts of religious worship.

In the New Testament, where the *Lycaonians* would have done *sacrifice* unto the Apostles, *Paul and Barnabas*, these holy men did not tell them that *sacrifice* was of *equivocal* meaning; and that they might proceed in it, provided they would rectify their intentions, and consider them as *Apostles* only; but run among them, and forbade them to *sacrifice* to them at all. The Angel, in the *Revelations*, did not direct *John* to consider him only as an *Angel*, and proportion his adoration accordingly; but strictly forbidding him to do it at all, said, *Worship God*. To this I may add, that the *Martyrs*, when required by their Pagan persecutors, only to throw a few grains of incense into the fire, and pay their Deities what degrees of worship they pleased, and so save their lives, honours, and estates, at this easy rate; yet these brave servants of the living God, scorned to divide even the smallest degree of worship between the true God, and dumb Idols *a*.

We conclude then, that no *medium* however significant, no *man* however holy, no *angel* however intelligent, nay, even the *Son of God*, should he possess ten thousand times more holiness and excellency than all the hosts of heaven, if he is considered only as a *creature*, can be worshipped; and, for once, we agree with the *Socinians*, in accounting the *Arians* chargeable with *idolatry*, since they worship the *Son and Spirit*, whom they consider only as *creatures*.

We see then on whom the charge of *Tritheism* justly falls; as also the danger of forsaking the good

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a This was the grand reason why the antient Fathers so zealously opposed *Arianism*, because that Christianity, which was intended by God Almighty, for a means to extirpate Pagan Idolatry, was thereby itself *Paganized* and *Idolatrized*; in as much as they worshipped the *Son of God Himself*, supposed by them to be no more than a *Creature*. Cudworth's Intell. System. Page 628.

old way, and in avoiding imaginary inconsistencies, to run into errors of the most fatal tendency.

But to avoid every appearance of *Tritheism*, with which We *apparently*, and the Arians *really* were chargeable, *Sabellius*, and the *Socinians*, took more decisive steps, and boldly cut, instead of troubling themselves to loose the knot; and at once struck out the Son, and Spirit from the œconomy of the Persons in the Godhead.

This introduces me to consider the UNITARIAN Scheme. It would be well in all disputes of moment, if we could fix the precise meaning of the *Terms*. And as this of *Unitarian*, is capable of several definitions, I shall shortly consider each. Candour obliges me to suppose that by the appellation these Gentlemen have assumed, they mean that the *Divine Unity*, is alone the object of worship; and so far they are perfectly right. Let us now see how far we go along with them, and where and when we must part. And here we agree with them that the object of all divine worship is ONE GOD; and to give it to any other being, however exalted, is Idolatry, and will be punished as such. “*Hear, O Israel, the Lord our God is one Lord* a. The *Anti-Trinitarians*, of all sorts, maintain that this *Unity* in the text, is that of *Person*; and that the *Father* alone, is here intended; but the words literally rendered are, *Jehovah, our God, is one Jehovah*. Now, if it only respected the *Person* of the Father, exclusively of the other Two, it would run thus: The *Father*, our God is *one Father*; just as if we should say, *David*, our King, is one *David*. And where would be the propriety of such phraseology? But, *Jehovah*, which always includes in it the idea of the Eternal, Immutable, and Infinite Being, is *One*, in opposition to Gods *many*, and Lords *many*, is here designed. Thus the

Scribe,

Scribe, who quoted this very text *a*, understood it, and whom our Lord commends, as answering so far discreetly. Yet it is carefully to be noted, that although he commends him for acknowledging *one God*, he wanted something farther, *He was not far from the Kingdom of God*, that is, to be a subject of *Messiah's Kingdom*. And that *one thing* that he wanted, was to acknowledge the Son to be God and Lord, as well as the Father; for, He, in common with the Jews, had very imperfect notions of the *Divinity* of the Messiah. And it is remarkable that both the Evangelists, Matthew and Mark *b*, after relating this conference of our Saviour with the *Scribe*, immediately subjoin the history of his putting a question to the *Pharisees*, How the Messiah could be both David's Son, and David's Lord, quoting Psal. cx. 1. *The Lord said unto my Lord*, &c. It is exceedingly probable that the intention of our Lord's question, was to correct the Jewish construction of Deut. vi. 4, and to intimate, as far as was proper at time, that the Father is not *εἷς Κύριος*, *one Lord*, in such a sense as to exclude the Son, who is also *Κύριος*, or *Lord*, and tacitly included, as often as the Father is styled the only *God* or *Lord c*.

But still it may be urged, from such texts as the following, *There is no God before me, neither shall there be any after me:—I am God alone, and besides me there is none else*, &c. In the New Testament—*To us there is but one God, the Father, of whom are all things, and we in him*: And are not these *exclusive* texts? They are so, in a certain sense, and yet they do not affect the doctrine of the Blessed Trinity. It is a rule and maxim in all writings, that *exclusive* terms

a Matthew xxii. 35.

b Mark xii. 23.

c Dominus ipse præcipuum mandatum Legis, in *Unius Domini* confessione et dilectione docens esse, non suo ad *Scribam* sed Prophetæ testimonio usus est, esse se *Dominum*. Dominum unum ita ex lege docens, ut se quoque *Dominum* Prophetæ Teste confirmat. Hilar. Page 1001.

terms are not always to be rigorously interpreted, so as to leave no room for *tacit* exceptions, such as reason and good sense will easily supply. It may be needless, and, on some occasions, improper to mention every exception, but to leave them to the intelligent reader.—For example, it is said, *No one knoweth the Father, but the Son, and no one knoweth the Son but the Father* *a*. It would seem from this text, that the Father does not know himself, nor the Son himself. But no man of common sense can think so of either. Paul the Apostle says, *I determined not to know any thing among you, save Jesus Christ, and him crucified*.—Did he, by this passage, resolve to take no notice of either the Father, or the Spirit, in his doctrines? No body will say it. If then God intended equal honour to the Son and Spirit, as to the person of the Father, why did he not give some cautions to mankind? I answer, such cautions were *unnecessary*. For none of those declarations, concerning the *Unity of God*, and the worship due to *God* alone, were made at the beginning, or before *idolatry* was grown into practice. The intent and design of these declarations was to be a remedy against it, and to root it out of the world; and so were always made in opposition to all *other Gods*, *opposite* to, and different from the *God* of Israel. Thus the end of them was fully answered, and there was no occasion explicitly to mention the *Person* of the Son, before the proper time came to reveal his distinct person and character to the world. They might have been *hurtful*, in religion. Had the *First Commandment* run thus, *Thou shalt have no other Gods besides me*, except my *Son* and Spirit; it had been plainly making these *two other Gods*, and so confirmed *idolatry*, instead of destroying it. These cautions were also unnecessary, after the in-

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carnation of the *Deity*, where his perfections shone forth in full lustre, so as justly to claim supreme, divine, adoration, in the Person of the Son; and revelation loudly proclaimed that it was the will of the Most High, that *all men honour the Son, even as they honour the Father*; and *he that honoureth not the Son honoureth not the Father*. So that the want of an exception in respect of *God the Son*, or *Holy Ghost*, is an argument to us that their Unity is too strict and intimate to admit of it. This may serve too as an interpretation of that other text, *One God the Father*, for it is immediately subjoined, and *One Lord Jesus Christ, by whom are all things, and we by him*; intimating the joint co-operation of Father and Son, in the work of Creation; a work always ascribed to the Deity, or True God: for, *He that built all things is God a*.

But, if to avoid the imputation of *Tritheism*, or the worship of three Gods, *Unitarians* disclaim all belief of the Divinity of the Son, and Spirit; and, of consequence, scorn to worship their Deity, and pay their addresses equally to *Jehovah*, *Jove*, or *Lord b*; they fairly renounce all pretensions to *Christianity*; and, by giving up with its Divine Author, they bid farewell to all its hopes and joys.

So we see from the whole, that *Arianism* is only another name for *idolatry*; and the *Unitarian Scheme*, strictly speaking, none other than *Paganism* refined. For the Bible exhibits no other God, *than a God in Christ reconciling the world, as the only living and true God*. And how the Gentlemen of both these descriptions, apply the solemn rite of Baptism, to children, “In the name of Father, Son, and Holy “Ghost,” and dismiss their flocks with the solemn benediction of the Grace of; our Lord Jesus Christ, and the love of God, &c. is beyond my comprehension.

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^a Heb. iii. 4.

^b Pope's Universal Prayer.

I now proceed to state the Scripture Doctrine of the *Divinity of Christ*. And what has been already advanced, tends much to lessen the delightful task. It must be confessed that an *inferiority* of the *Son* to the *Father*, is frequently mentioned, and Christ Himself asserts it in several passages. It is also well known, that there may be such a thing as a *priority* in arrangement, of persons of the same dignity; the very term, *Father*, implies a priority in nomination, and arrangement, in the sacred œconomy; yet this is not always the case; for in the solemn, apostolic benediction, the *grace* of the *Son* is invoked *prior* to the *love* of the *Father*. There may also be such a thing as an *inferiority* in point of office, and yet an equality in respect of *nature*. When Jesus returned to Nazareth, and submitted himself to Joseph and Mary; or, when he took a towel and a basin of water, and *washed his Disciples feet*; will any say that in these instances of condescension, that he was their *inferior*? In the same manner respecting his purchase and administration of his mediatorial kingdom, he is the *Father's servant*, and even the finishing *act*, the surrendering up that kingdom into the hands of his *Father*, constitutes *inferiority a*; when that is done, all vestiges of *subordination*, are eternally done away; and the *Deity* of the *Son*, blazes forth for ever in eternal splendor, where God is *all in all*; all *Deity*, all *equality*, in blessedness and glory. But even the cloudy Old Testament dispensation, did not altogether veil the essential glories of the *Son of God*: While he is exhibited as *a Child born, a Son given*, the veil is drawn aside, and there he is named, that is, he is, the *Mighty God, the Everlasting Father, Prince of Peace* *b*. Awake, O Sword, (says the *Deity*, in the person of the *Father*) *against my Shepherd, and against the Man that is my Fellow*,
saith

a 1 Cor. xv. 28.

b Isa. ix. 6.

saith the Lord of Hosts a. This *equality*, in substance or nature, Christ himself declared, and claimed, *I and my Father are one.* His *Divinity* will appear from the following proofs and demonstrations.

I. His *names* and *titles*, by which he is called God, in a strict and proper sense. Scarcely had the Saviour ascended his Mediatorial Throne, when the enemy sowed tares of *Hereses* in the Church, by the means of *Simon Magus*, *Cerintbus*, and others; some denying the *Divinity*, and others the *Humanity*, of our Blessed Lord. *John*, the beloved Disciple, who having been recalled from his banishment in *Patmos*, where he had been favoured with *Revelations* from Heaven, had retired to *Ephesus*, his usual seat of residence, was requested by the unanimous desire of all the Bishops of *Asia*, and neighbouring provinces, to write his *Gospel*. This, after solemn fasting and prayer, for the divine blessing and assistance, and being fully instructed and plentifully inspired, he cheerfully undertook: He thus began his lofty theme, *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not any thing made that was made.* Words, and those that follow in that chapter, so clear and expressive of the Saviour's *Divinity*, as with reasonable men, might have ended all doubts and disputes on those Heads. “ *In the beginning*, before there was any “ *creature*, (consequently from all eternity) the “ Word

a Zeck. xiii. 7.

I know well that *Little Nibblers*, pretend to censure our Translation of the above, and such other like texts; and *Mighty Reasoners* affect to find absurdities and contradictions in them. I would once for all tell the former of these Gentl. men, that the Bible was translated by a race of *Men*, and in an age which produced *Bobart*, *Selden*, and innumerable more, who, for oriental learning, and biblical knowledge, they are not to be compared with, in a day. As for the latter, it will be time enough for us to listen to their censures, and unseasonable ridicule, when they can prove to us, that they are *wiser than God*.

" Word existed; and the WORD was no *distant*
 " separate *power*, estranged from God, or unac-
 " quainted with Him, but He was with God, and
 " Himself also *very God*; not another God, but
 " another Person only, of the same Nature, Sub-
 " stance, and Godhead." Here it is to be noted,
 that the good Apostle, writing for the instruction
 of all future ages, boldly asserts that the *Λόγος*, or
 WORD, was *God*, which includes in it all that is
 good, great, or excellent. He has omitted nothing
 that might tend to confirm and inforce it. The
Word was God, before he had any *Dominion*, before
 he had acted as *Representative* of the Father; God,
 in the *beginning*, before the world was, before there
 was any Creature: God by whom the World was
 made, and to whom every creature owed its
 existence; who coming into the World, came unto
 his *Own*; who is *Jehovah* and *Lord of Hosts*, *Κύριος*
Παντοκράτωρ, the *Lord Almighty*, and God over all.

But that we might have no trace of doubt about
 the Evangelists' sentiments respecting the Divinity of
 Christ, he styled the Son of God, *Jehovah*, which
 is never the *proper* name of any person, but as that
 person is considered as having *independent*, or *necessary*
 existence. The passage is in chapter xii. verse 41.
 where he refers to *Isaias*, chapter vi. verse 1. *I saw*
also the Lord sitting upon a Throne, high and lifted up,
and his Train filled the Temple. Above it stood the
Seraphims. And one cried unto another, and said,
Holy, Holy, Holy, is the Lord of Hosts, the whole
Earth is full of his Glory. Here we are to observe, that
 the Lord whom *Isaias* saw in his vision, was the
Jehovah, and Lord of Hosts, which is of the same
 signification with the *Lord God Almighty*. Him it
 was, and his *glory*, which the Prophet saw. And
 that this was *Christ*, and that glory Christ's glory,
 John expressly declares; and so in his account, Jesus
 is

is *Jehovah*, the Lord God *Almighty*. I might multiply quotations from Scripture in which he is stiled *Jehovah*, a word of *absolute* signification, and is the *incommunicable* name of the one true God. Some of these I shall here lay before the reader *a*.

a J E H O V A H.

Of old hast thou laid the foundation of the earth, &c. Psalm cii. 25.—Addressed to J E H O V A H.

*And the Lord (Jehovah) said unto me : Cast it unto the Potter, a goodly price that I was prized at of them.—*Zeck. xii. 10.

They shall look on me (Jehovah speaking by the Prophet) whom they have pierced. Zeck. xii. 10.

*The voice of Him that crieth in the wilderness, prepare ye the way of the Lord (Jehovah)—*Isaiah xl. 3.

*The Lord said, I will have mercy on the house of Judah, and will save them by the Lord (Jehovah) their God.—*Hosea i. 7.

CHRIST JEHOVAH.

*Thou Lord, in the beginning hast laid the foundations of the earth.—*Heb. i. 10.—Addressed to CHRIST.

*Then was fulfilled that which was spoken by the Prophet, &c.—*Matthew. xxvii. 9. 10.

*Another scripture saith, They shall look on him (Jesus Christ) whom they have pierced.—*John xix. 37.

*The voice of one crying in the wilderness, prepare ye the way of the Lord.—*Matt. i. 3.

———*Is born in the city of David, a Saviour, which is Christ the Lord.—*Luke ii. 11.

In a word, every name, every title, which constitutes Deity, and which is applied to the Father, is equally applied to Christ. He is styled the *Great God, Mighty God, God over all. The Almighty, King of Kings, and Lord of Lords.* The Divinity of Jesus Christ, may be also proven from his

Attributes. I shall mention four.

I. *Eternity.* And if the Son be *Jehovah*, he must of necessity be *Eternal*; as all judges in oriental learning, allow that that name is expressive of *necessary existence*. He, is He, *who is, who was, and who is to come, the Almighty.* Which words denote, *independent Eternity*, even in the opinion of the most learned of the *Arians*, only they apply them to the Father, not to the Son, which is evidently wresting the application. There is a famous passage of the Prophet *Micah*, which strongly confirms the doctrine of Christ's Eternity. *But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting &c.* This contains a full and clear proof of Christ's pre-existence, before his birth of the virgin. The august name which the Deity declared to Moses, *I AM*, intimating eternal self-existence, Christ assumes to himself; *before Abraham was, I am.* In a word, he was *before all things*, and is the immortal, and invisible God.

II. *Immutability.* The author of the Epistle to the Hebrews, in opposing the Immutability of Christ, to the fading and perishing nature of the heavens and earth, sets it forth in very expressive terms. *Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but THOU REMAINEST. They shall be CHANGED, but THOU ART THE SAME, and*

and thy years shall not fail a. This is the very description which the holy Psalmist gives us of the *Immutability*, or unchangeable nature of the only true, Eternal God. And here, without any restriction or limitation applied to our Saviour Christ. And in another passage, *Jesus Christ, the same yesterday, to day, and for ever b.* Here is the phrase, *ὁ αὐτός* *the same* applied to the person of Christ, and taking in all time *past, present, and to come.*

III. *Omniscience* is another *divine* Attribute, ascribed in scripture, to our Saviour. *Now we are sure that thou knowest all things*; said his Disciples unto him *c*, And again, in Peter's solemn protestation, *Lord, Thou knowest all things*: there is no limitation in the words, and no caution given by the Evangelist to prevent our understanding them in the highest sense.

In innumerable passages, we meet with such assertions as, *All things are naked before him*; *that every creature is manifest in his sight*; that he is *a discerner of the thoughts, and intents of the heart*; for, *in Him are hid all the treasures of wisdom and knowledge.* Strong, and lively expressions of his *Divine Omniscience.*

IV. *OMNIPRESENCE*, is also ascribed to Christ. This he asserted to *Nicodemus*; *and no man hath ascended up to heaven, but he that came down from heaven, even the son of man, which is in heaven. Lo, I am always with you, even unto the end of the world. By him all things consist.* These texts prove that our Blessed Lord^s is present on earth, at the

a Heb. i. 10, 11, 12.

b Ch. xiii. 8.

c But enemies to the Divinity of Christ, affect to oppose to his Omniscience, his own express declaration, *But of that day, and that hour, knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.* That Jesus was finite in his moral powers, and that these were capable of accession, is never denied, as he *increased in wisdom and stature*, and was in all respects like to his brethren, sin excepted; and, therefore, that his human nature, abstractly considered, was equally with the Angelic, ignorant of that great event; yet this does not invalidate his *Omniscience*; for he does not say that the Son of God knew it not, but the Son of man; as is plain from both Evangelists, who record this expression.

the same time that he is also present in heaven; that his presence reaches to all the ends of the earth, to all men living quite round the globe, in the unbounded universe. Hence it was that the antients, with one voice, ascribed *Omnipresence to God the Son*.

The *Divinity of Christ* is demonstrated from his works. *All things were made by Him, and without him was not any thing made, that was made. For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by Him, and for Him. And He is before all things, and by Him all things consist* a. Strong, lively, and magnificent, expressions. He was before all created Beings, and consequently was himself, uncreated. *All things*: how vast the idea! Men, beasts, trees, sun, moon, and hosts of heaven; nay, the princely potentates of the highest Angelic orders, they are all created by *Him*, as the *efficient* cause, and for his glory, as their last end. No creature, however glorious, can give being to what did not exist before; and although *every house is built by some man*, yet *He that built all things, is God*.

Seeing then that the title of *Creator* is thus magnificently and elegantly set forth, in holy Scripture, as the distinguishing mark of eminency, the Epitome of all perfection, and the certain character of *true Divinity*: if nothing higher or stronger, can be thought on, to raise in us the most sublime, awful, and exalted idea of the supreme God of Israel; and if the Son of God be plainly and evidently set forth to us, under the same high character: if he created all things, visible and invisible, if he laid the foundations of the earth, and if the heavens are the works of his hands; I say, if these be indisputable positions, the conclusion to be drawn from them, respecting

pecting his *Divinity*, must be self-evident, to every mind that is not steeled against the sacred truth.

But the transcendent excellency of the Divine nature, and the glorious works of the hands of God, are the grounds of ascription, of worship, and of praise to him by all his creatures. I have already treated of this at some length. I have only to add here a few instances of worship, in the highest sense, which were given to Christ; nor, with his infinite humility, did he ever refuse it. Thus when the blind man, and whose sight had been miraculously restored by Christ, had confounded and silenced the learned Doctors of the Sanhedrin, by the vigour and precision of his arguments; I say when he found Christ, who unfolded to him his high character of being the Son of God, professed his faith, *Lord, I believe*. It is added, *And he worshipped him*. So also, it is recorded by the two Evangelists, *Matthew* and *Luke*, that the eleven Apostles, upon seeing their Divine Master, ascending majestically into the blessed abodes, *they worshipped him*. The penitent thief, on the cross, amidst the gloom that veiled the Redeemer's glory, discerning the princely grandeur of the Son of God, sued to him for mercy, *Lord, remember me, when thou comest into thy kingdom*: and, as Sovereign of all worlds, Jesus replied, *This day shalt thou be with me in Paradise a*. In like manner the Apostle, Thomas,

a It is probable this man never knew any thing of Christ before, otherwise than by common fame; but admitting that he had seen and heard him before, yet that he should now come into the acknowledgment of him, when one of his disciples had betrayed him, another had denied, and all of them had forsaken him; and now to pronounce him the *Son of God*, and *Lord of Life*, when he was hanging on the cross, suffering the pangs of death, and seemingly deserted by his father, that he should take sanctuary in a dying and universally despised man, publish his innocence in the face of triumphant malice, and through the thickest cloud of shame and suffering that ever intercepted the glories of the Son of God, discover his divine power, acknowledge his celestial kingdom, throw himself upon his

pro-

Thomas, having the most sensible proofs of the identity of his risen Master, with fervent rapture, expressed his adoration, *my Lord and my God*. When Stephen had, in a long and masterly defence, not only vindicated his own innocence, but also convicted the council, his judges, of their obstinate and destructive infidelity, and when like furious wild beasts, they were rushing on the holy martyr, with a countenance, serene as that of an Angel, and with the keen eye of faith, piercing through the aerial regions, beheld the invisible glories of Jesus Christ, in profound adoration, he kneeled down, saying, *Lord Jesus, receive my Spirit. And having said this, he fell asleep*. But I might as well attempt to count the number of the stars, or the sands by the sea shore, as to enumerate the worshippers of the blessed Redeemer. For,—*what songs are these, from the outmost ends of the earth, Salvation to the Righteous!* What louder, and more melodious notes are those which resound through the highest heavens? Hark! Let us hear who those choiristers are, and let us listen to what they say:

And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb, as it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full

protection, and call upon him as the great disposer of rewards and happiness after death: this was a confession so resolute, so singular, so illustrious, as never was outdone, as never can in all respects be equalled, except the same Jesus were again to be crucified: for no man's conversion ever had, ever can have, upon other terms, such disadvantageous and discouraging circumstances, as this man laboured under, and yet so gloriously overcame them all.

full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard a voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

I M P R O V E M E N T.

And upon taking a retrospective view of the subject, the following reflections naturally present themselves to our consideration.

I. The wisdom and goodness of God in affording mankind such clear, and abundant evidence, respecting the nature, and object, of religious worship. No doubt, the divine prescience, knowing well the fierce opposition that the great enemy of God and man, would make to the scheme of redemption, founded

founded on the person and meritorious attonement of Jesus Christ, has, of consequence, taken every possible method, to guard men against the danger of splitting on this rock. The old serpent, well knowing that as there is not another name given under heaven, whereby we can be saved, but the name of Jesus Christ, so, could he once get men to doubt of the necessity, much more to reason against this grand device of heaven, his end, in their perdition, is completely attained. To prevent this dreadful consequence, how explicit, how copious, and how does the sacred volume abound in ascriptions of titles, the most exalted and lofty; in honours, supreme, and divine, as applied to the Son of God! And as it is of the last consequence for us to know, whom, and how, we are to worship; where to place unshaken confidence, and into whose hands to repose our immortal spirits, so, the Holy Ghost directly leads us to Jesus, *made of God unto us, wisdom, righteousness, sanctification, and redemption.*

II. The unreasonableness, and danger, that attend a stated opposition to the *Divinity* of Jesus Christ. We have seen, that the incomprehensibility of this Doctrine, ought to be no obstacle in the way of our faith, and obedience; since God himself has been pleased to reveal to us, what he would have us to believe, respecting his nature, and perfections. The vastness of the divine procedure, in all his ways, cannot be comprehended by finite minds. For, *who can by searching, find out God? Who can find out the Almighty, unto perfection?* And because the laws of nature, in the formation, and consistency of the universe, do not fall within the reach of the investigation of men, are they warranted, on that account, to scorn to pay homage, to the supreme Being? Or, ought they to refuse to sow, and reap, and pursue the

the useful arts of life, because they are unacquainted with the nature of *vegetation*, or with the simple, or combined forces, of the *mechanic Powers*? Such arrogance is strongly reprehended, in the magnificent language of the Deity himself. *Where wast thou, when I laid the foundations of the earth? Declare if thou hast understanding? Who laid the measures thereof, if thou knowest? Or who stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof? When the morning stars sang together, and all the Sons of God shouted for joy a.* If Christ, whose counsels shall stand fast, declared, upon this rock, will I build my church, and the gates of hell shall not prevail against it; and all Protestants, interpret this as respecting either the person of Christ, or Peter's illustrious confession of his Divinity, *Thou art Christ, the Son of the living God b*, which indeed amount to the same thing; I say, if this was the determination of Him, who is now the Saviour, and will be the Judge, of the world, how friendly, yet how just, is the remonstrance of the inspired Psalmist, *Why do the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed: He that sitteth in the heavens shall laugh: Jehovah shall hold them in derision c.*

Hear how God reasonably expects that homage, veneration and love for his Son, which he so justly deserves, *Having yet therefore one Son, his well beloved, he sent him also last unto them, saying, They will reverence my Son d.*

If noble descent, magnificent titles, glorious and numerous attendants, endless treasures, splendid and heroic deeds, accompanied with magnanimity, benevolence, sweetness, and condescension, fet off a character, and draw universal admiration and esteem;

F

and

a Job xxxviii. 4, 5, 6. *b* Matt. xvi. 16. *c* Psal. ii. 1, 2. *d* Mark xii. 6.

and when all these, in an infinite degree, centre in the Son of God, how natural, how reasonable is it, for God to expect that mankind will give him that reverence that his divine character deserves: If the warrior, who overthrew invading foes, and stemmed the hostile irruption with his blood: if the patriot, who checked civil and religious slavery, and established liberty upon a firm and permanent basis, justly obtained veneration, and deathless fame, from their grateful and exulting country; how much, how infinitely more, does Jesus merit from men, who, *when the face of covering* (the signal for condemnation) *was cast over all people* ^a, descended from his imperial throne, placed himself at the bar, in room of the criminal, bound the covering of condemnation over his own face, and gave a signal to justice, to lead him, bathed in his own blood, to a cross! Might not angels, and all the hosts of heaven, be dumb with astonishment, and struck with horror, at beholding the transaction! And, not the least cause of their wonder, that the suffering Saviour might thus, in an honourable way, sprinkle many nations, and place them on thrones, as living and eternal monuments of his love, and trophies of his cross. Here truly shine

“ Love, without end, and without measure, grace!”

PARADISE LOST.

To excite pity, Pilate brought Jesus forth, wearing the crown of thorns, and said, *behold the man!* At that moment God was setting him forth as a propitiation.—Do some, hostile to his divinity, cry out, *away with him!* We want no such propitiation; we need none.—Well, but in the language of the irresolute judge, *Why, what evil hath he done?* And

^a Isa. xxv. 7.

^b In the vast country of Louisiana, in America, a missionary had been sent for the conversion of the Indians; but some of the most ferocious tribes

And for which of all his good deeds do you oppose him? For thy good 'deeds, Jesus of Nazareth, for thy amiable example, and excellent morality, we owe Thee the highest obligations; but divine adoration we cannot, and will not give Thee. Still, is it not the will of the Majesty of heaven, that *all men honour the Son, even as they honour the Father*? But a disciple of Arius objects, "Can any man think to please the Son of God, by giving that to him which he never claimed, or could claim? What will they answer at the great day, should God charge them with not observing that declaration of his, I will not give my glory to another *a*."

We humbly answer, that we understood that his glory was not to be given to *creatures*; and therefore we had given it to none but his own Son, and his Holy Spirit, whom we believed not to be creatures, nor other Gods, and whom himself had given his glory to, by commanding all men to be baptized in their names, equally with his own; and ordering, particularly, *that all men should honour the Son, &c.* If we have inadvertently, from a consideration of the great and glorious things Christ has done for us, and from the overflowings of our hearts, carried our gratitude too far, for him, whom the Father principally delighteth to honour, and towards whom an ingenuous, and well-disposed mind, can hardly ever

tribes surrounded him, and were just about to put him to a cruel death. Having a small looking glass, which he had artfully concealed beneath his clothes, and had it placed on his breast, he, in a plaintive tone, remonstrated with them, on the cruelty and ingratitude of their killing a man, who had them all in his heart: The astonished savages, each in their turn, beholding his own figure in the glass, a piece of art they never had seen before, converted their rage into admiration and esteem, for a man who thus had them all on his heart.

See CHARLVOIX TRAVELS.

I need not tell mankind, how nearly, their best interest have been placed to the heart of Jesus Christ.

a See a Vindication of Dr Clarke's Scripture Doctrine, &c.

ever think he can pay too much ; supposing this
 was actually the case, (which it cannot possibly ever
 be) it is but a right-hand mistake, and a pitiable
 failing, for which we might humbly hope for par-
 don ; but, on the other hand, should it turn out,
 that *Jesus is God over all, blessed for ever* ; and that
 He, against whom have been employed the shafts of
 sarcasm and ridicule, or the more specious weapons
 of fallacious reasonings, will vindicate his injured
Deity ; the mistake may be fatal indeed ! Before then
 to use the words of an eminent divine *a*) we venture
 to dethrone our *God and Saviour*, and bring him
 down to the rank of *creatures* ; before we presume
 to strip him of those *honours*, and that *worship*, which
 he has held in the christian church, these 1700 years,
 by the wisest, the greatest, and most eminent men, that
 ever adorned humanity ; it will be but the part of
 wisdom, to have every vestige of suspicion removed,
 that our conduct will not offend the supreme Judge,
 and so not rush upon irreparable ruin. For the time
 fast approaches, when the scene of human affairs
 will vanish away, like a fleeting dream ; when the
 globe itself, and all its stupendous works, shall dis-
 solve, and, like the baseless fabrick of a vision, leave
 not a wreck behind ! Then, that same Jesus, whom
 men are too apt to despise, will ascend the great
 white throne, and summon the universe to attend
 his procedure ! For, *behold he cometh with clouds,*
and every eye shall see him, and they also which pierced
him. This mighty event, *Daniel*, through the re-
 volution of ages, saw, in prophetic vision, and has
 described it in language that might make the heart
 of the boldest disputant to quake ! *I beheld till the*
thrones were cast down, and the ancient of days did sit,
whose garment was white as snow, and the hair of his
head

head like the pure wool: his throne was like the fiery flame, &c. his wheels as burning fire. A fiery stream issued, and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened a.

“ Consider, O my soul, shalt thou be there.”

YOUNG’S LAST DAY.

Then ten thousands of worlds, could they be offered, to be found of him in peace, would be offered in vain! *But I hope better things of you, my respectable, and worthy audience, and things that accompany salvation.* I turn now, with pleasure, to the friends of Jesus, whose *Deity* they adore, and on whose atonement they rest their hopes.

II. I congratulate you then, upon two things, the principles you have adopted, and the company of whom you have made choice.

As to the first, you have believed that the *Divine Nature* is the alone object of worship; and that whatever *personal* characters or offices, we consider the person worshipped under, *divine* goes along with all. Thus, Jesus, is a *divine* Mediator, a *divine* Prophet, a *divine* Priest, a *divine* King; and so your worship of him never wants its proper object, never moves from its proper foundation, but remains constantly the same. And all the acts and offices of Christ, relative to us, are only so many manifestations of his goodness, power, wisdom, and other *Attributes*, which attributes are founded in the *divine* nature, which nature is common to Father, Son, and Holy Ghost. Thus all our acknowledgments center and terminate in one and

and the same *divine* nature, one God, over all, blessed for ever.—Hold fast, therefore, these sacred truths; beware of a disputatious spirit; avoid the society of those who have sit down in the chair of the scornful, of those mockers, whose bands, alas! will be made but too strong. Pray daily, for deeper insight into the person and glories of Christ; and, in proportion as your knowledge is encreased, so will all your graces acquire additional growth and vigour, till *you shall know, even as you are known*, and be lost in eternal wonder, love, and praise.

I congratulate you upon your company. *See'st thou a man diligent in business, he shall stand before princes, and not before mean men*, said the wisest of men. And truly a sound faith, and holy life, entitle you to the *best* of company. At the head of these is the Deity himself. You heard his voice from the excellent glory, expressing these majestic words, *This is my beloved Son, in whom I am well pleased*.—And so am I too, re-echoed back your faith, *He is all my salvation, and all my desire*. This Immanuel *shall be my God for ever and ever, he shall be my guide, even unto death*. Angels join with you in adoring and admiring, with out-stretched necks, the endless glories of the Son of God. Those mighty potentates of heaven, who, in comparison of men, are called Gods, the appearance of whose glory struck prophets almost dead with fear, and tempted an apostle to idolatry; yet these Gods are commanded to worship him, and, with joy, they sing a new song, *Worthy is the Lamb, &c.* Adam, and all the Patriarchs; Moses, and all the Prophets, saw his day, afar off; they saw it, and were glad; or, as the Greek word signifies, they leaped for joy. The whole Old Testament Church cried out, with one voice, *Make haste, our beloved, be thou like a roe,*

of a young hart, upon the mountains of Bethel. The holy Apostles made him the theme, and delightful subject, of that Gospel, with which they silenced philosophers, struck oracles dumb, and overturned the religion of the world; and faithful Ministers, in every age, have made Jesus the scope and center of all their discourses *a*. The illustrious army of Confessors, and Martyrs, who came out of great tribulation, having washed their robes in his blood, surround his throne, and make heaven resound with eternal anthems of joy. All holy and good men, in every age, and of every denomination of christians, however they differed in lesser matters, uniformly agreed in saying, *In the Lord alone have we righteousness, and strength; Christ is all in all.*

And now, that I may close the subject, suffer a short word of exhortation:

Let obedience to Christ, and his holy precepts, run, like a thread of gold, through the whole web of your life. *By this shall all men know that ye are my Disciples, if you do whatsoever I command you.* He is thy Lord, therefore worship thou him. In your services of God, let sincerity be your chief aim, and his glory your leading motive. In your social dealings with men, be strictly just, and sincerely kind; and let your benevolence have no other bounds than the whole human race. Maintain in your minds a constant correspondence with heaven; enthrone God, and his law, in your hearts. And when your short day of life shall come to a close, and the shadows

a Said one of the renowned fathers, "Were the highest heavens, my pulpit, and all the angels, with the numberless hosts of the redeemed, my audience, and eternity my day, Jesus, should alone be my text."

And an eminent Minister, in Scotland, repeating this magnificent sentiment, in his sermon, added, (with more piety than precision) and I would go up after him and preach from the same text, in the afternoon.

shadows of death set down on your eye-lids, then, O then, repose your souls in the bosom of him, who said, *Come unto me all ye who labour, and I will give you rest.* He will bear you up, and carry you over the cold waters of the Jordan of death, and with his own gentle hand will wipe away all your tears, and introduce you to an innumerable company of angels, and to the spirits of just men made perfect, and to God, the Judge of All. Where may we all be, in his own good time, may God grant, for Jesus' sake. *Amen.*

F I N I S.

THE
SUBSTANCE
OF
A Funeral Sermon,

Preach'd on the
Death of Mr. Stephen Godfrey of Hing-
bury Decr. 7th 1704.

Wherein is a narration of the several Offices of Father,
Son, and Spirit in him. And the great Ability
of Jesus Christ, as God-Man, to keep his People
from falling, and to protect them from falling, before
the Presence of his Glory with exceeding Joy

By THOMAS ROYSTON,
Pastor of a Congregational Church of Christ
at Bortwell and Cusling in Cambridgeshire.

Ephes. 2. 7, 8. That in the ages to come might shew
the exceeding riches of his grace in his kindness towards
us through Christ Jesus. For by grace are ye saved through
faith, and that not of your works, it is the gift of God.
Heb. 1. 28, 29. But this man because he continueth ever,
he hath an unchangeable priesthood. Therefore he is able
also to save them to the utter end that come unto God
him, seeing he ever lives to make intercession for them.

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His Book.



THE PREFACE.

Courteous, Christian Reader.

Commend this small Mite of my Labour unto thy serious Consideration, hoping that thou wilt read it with that Charity spoken of in 1 Cor. 13. 4, 5, 6, 7 verses; for without it, I know it will be contemned, because of the meanness of the Author; and I will assure thee I am so sensible of my own Weakness, that I never design'd to have expos'd it in this Manner, had I not believed what the LORD said unto Paul, 2 Cor. 12. 9. That his Grace is sufficient for me, and that his Strength is made perfect in Weakness. And had I not been first desired by one of the Daughters of our deceased Friend, I could not be at the hearing of it, therefore was desirous of a Copy of it; but I told her I would not do that, because I did not preach by Notes: But she being desirous of something of it, I told her I would collect something of the Substance of it, which I did, with no other Design
or

or Thought but to gratifie her Desire. But it being known what I was about, I was desired some Friends that did not hear it preach'd, read it unto them, which being done, they greatly desired me to print it; but I always thought my Abilities too mean to appear in this Manner unto the Eyes of the World, who love and gaud at fine Language to please the Senses. But I for Plainness of Speech, as Paul was, 1 Cor. 4, 5, 6, 7. For I know that the world by wisdom knows not GOD, and that he is pleased by foolishness of preaching (that is, by plainness of Speech in Preaching) to save them that believe. 1 Cor. 1. 21.

For thereby GOD is glorified, and the Creature debased, which is my Aim and End in Work, even that GOD the Father, GOD the Son, and GOD the Spirit, might be exalted, and abundant Grace is here a little touched, and the great Ability of Jesus Christ, as GOD and Man. I believing that the Son is GOD in the Perfections of the Godhead, as I have shew'd, and that he was Man, real in the most substantial Properties of Humanity before the World was made, tho' he had Flesh and Blood until he took it of the Virgin, and it was that only which he took of her it is no where, that I can find, said, That the Incarnation was made Man, he being before, but Flesh; And the Word was made Flesh. John 1. 14. the Word here is the Son, that is the Man, a created or reasonable Soul set a

united, or that did subsist in such a Union as to be One, so as never to be otherwise: Therefore the Word is said to be made Flesh, which cannot be that the Godhead was converted into Flesh; but the Man united, or the Soul that was united unto the Godhead comes down into the Flesh or Body that he took of the Virgin, or that Body that was prepared for him, and so he was the Seed of the Woman, and of Abraham and David's Seed. This is the Flesh that the Man, or the created Me, or the I set up, was united to, and this Man being possessed by the Godhead, or united thereunto, is in the Incarnation made or united unto Flesh. Reader, consider well of this Matter, it may be thou mayst think this is strange, novel Doctrine, that cannot be true, because it may seem contrary unto the general receiv'd Notion of this Matter, and thou mayst say, How can it be? It is so absurd, and has so many Contradictions in it! I shall refer to what is said Page 20, &c. altho' there but little said for want of room, that might abundantly open'd and proved from abundance of Scriptures, for they are full of this Doctrine of the Man in God before he took Flesh. See a new, Gen. 18. 2, 3. Chap. 32. ver. 24. Joshua 15, 14, 15. Judges 13, 6, 8, 10, 11. Ps. 80. 7. Ps. 1. 1, 2, 3. Isai. 32. 2. Chap. 66. ver. 3. Ezek. 1. 2. Chap. 9. ver. 2, 11. Dan. 3. 4. Chap. 7. ver. 13. 8. ver. 15, 16. 10. ver. 6. Zech. 1. 8, 10. Chap. 6. ver. 12. But it is indeed of so great Weight that it ought to be distinct.

distinctly handled by it self; which, may be, if this should meet with any answerable Acceptance, something farther may be; for if the LORD will continue to lead my Mind and Thought as he has done, I must have something ready to give full and plain Demonstrations of the Truth hereof. Here it lay so in my Way, or on my Heart in this Subject that I could not altogether pass it by; but after many Struggles in my Mind, and Cries unto GOD for to have his Mind in it, I was inclined to do it. So not doubting but GOD will bless it unto poor Souls that are glad of the Gospel in a plain Dress, (and I know my LORD does not despise the Day of small Things) and if any that are fallen are recovered hereby from the Error of their Way, or those that stand, established, fed, and strengthened, I shall have what I desire; and that GOD would thus bless it unto your Souls, I shall pray the GOD of all Grace to pour forth his Spirit upon you in reading of it, that so you may receive the Truth in Love, whoever is the Penman. So desiring your Prayers for me, that while I live here I may exalt Christ Jesus my LORD, and debase the Creature,

I am your Souls Well-Wisher,

THOMAS ROYSTON.



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ERRATA.

Page 7, line 11, for Righteous read Righteous
P. 11, l. 22. f. the in. r. in t. e. P. 24. l.
one r. our. P. 28, l. 1, after for add the Wind.
l. 17, between God and rideth add which.

J U D E, Verse the 24th.

unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding Joy.



THESE Words being made sweet and comfortable unto the Soul of our deceased Friend and Brother in *Christ*, he desired that I should preach from them on this Occasion.

THESE Words are a Part of *Apostle's* Conclusion of this short and general *Letter* to all *Saints*, Then and Now, they also Part of his *Doxology*, or giving of Glory Honour unto the *One Eternal God*, who is *Father, Son, and Holy Ghost*, and unto the *Mediator*, who is *GOD and MAN*, even the *Christ Jesus*, as appears by the Words *and Him* in the Text; for the Word *Now* special Eye upon the several distinct Matters is *Epistle*.

I shall therefore first a little open them.

1. THE First is in the 1st and 2^d Verses, and in them there be two Things; *First*, The Person unto whom he writes: *Secondly*, What he saith unto them.

FIRST, *The Persons unto whom he writes* they are such as are made Partakers of the Special Grace of the One Eternal God, who has revealed Himself to be most Glorious in Three distinct Persons of *Father, Son, and Spirit*.

1st. THE Special Grace of the *Father* heretofore, is, That they are Sanctified by God the *Father*, that is, (God the *Father* having (a) chosen a certain Number of Mankind in *Christ* as He before the Foundation of the World) He hath set them apart for himself, as his own for special Use and Service. (b) But I know that the Lord hath set apart the Man that is *Godly* for himself.

He hath done it; that is, Set him, or them apart to be *Godly*, or like *Himself*, that they may be forever with *Himself*: He having fore-known them in Love as his highest Favourites. (c) He hath destinated them to be conform'd to the *Image of his Son*. Predestination is the *Father's* sanctifying or setting apart, his chosen Ones as Sons and Heirs to *Jesus Christ*, and so to Eternal Life.

(d) Having predestinated us unto the Adoption of Children by *Jesus Christ* to himself, according

(a) *Ephes. 1. 4* (b) *Jer. 1. 5. Ps. 4. 3.* (c) *Rom. 29.* (d) *1. 5.*

ing to the good Pleasure of his Will. (e) By the which Will we are sanctified.

So that the *Father's* giving them unto *Christ* as *Children* was an Act of his Will; yea, of his good Will, and when he gave them unto him as *Children*, he (f) bless'd them too in him as their *Head*; as the *Apostle* saith, *according as they were chosen in him before the foundation of the world, &c.*

EVEN with all spiritual Blessings that was meet in every Relation he put his chosen Ones into, in him, or caused to subsist between him and them, before the Foundation of the World.

HE knowing them in his Love (g) *Foreknow-
ledge*, as his (h) *People*; as his (i) *Children*; as
as (k) *Sheep*, and gave them to his *Son*, as *God-
plan* to subsist in him, and to be related to him,
(l) *Members*; as (m) *Children*, as (n) *Spouse*,
ride, or (o) *Wife*, and (p) *Brethren*: He being
t up from *Everlasting* as their *Head*; *Father*,
Husband, and *Brother*; this is some of the abun-
ant Grace of God the *Father*, pointed out by
ese words, *sanctified by God the Father*.

2dly, THE Grace of God the *Son* is held forth
these words, *preserv'd in Christ Jesus*, that is,
ese that are in him, as aforesaid, they are so se-
red, and kept so safe in all those Relations un-
him, the *Man* in God, that neither (q) Sin

(e) *Heb.* 10. 10, 14. (f) *Ephes.* 1. 3. 4. (g) *Rom.* 8. 29.
(h) *Isai.* 43. 20. (i) *Deut.* 14. 1. (k) *Isai.* 53. 6. (l) *E-*
ph. 5. 30. (m) *Isai.* 8. 18. (n) *Song.* 4. 8. (o) *Isai.* 54.
(p) *Pf.* 22. 22. (q) *Rom.* 6. 14.

BUT I shall chiefly open it a little from
16. 8, 9, 10, 11. *And when he (the Spirit of T
is come, he will reprove the World of Sin,
of Righteousness, and of Judgment.*

Of Sin, because they believe not in me.

*Of Righteousness, because I go to my F
and ye see me no more.*

*Of Judgment, because the Prince of
World is judged.*

He will reprove, or convince (as it is in
Margin) or fully and plainly shew unto the
(that the *Father* had Chosen in *Christ*, and
ified as aforesaid) that was to be called o
the State of Unbelief and Ignorance that
were in, and when he doth call poor Sinners
openeth the Heart and shews it convincingly
Evil of Sin as it is (g) a Pollution in its Na
that all its Powers are stain'd therewithal, as
Blindness in its Understanding, (i) Stubborn
and Rebellion in its Will, (k) Error in its J
ment, (l) Vileness in its Affections; so th
sees it self, as it were, a Sink of nothing but
thiness and Uncleaness, and Depravation in
its Powers, so that the poor Soul now cries
Wo is me, I am (m) undone! and what sh
or (n) what must I do to be saved! (o) O w
ed man that I am, who shall deliver me; &c

(g) Ps. 51. 5. (h) Ephes. 4. 18. Rom. 7. 21. (i)
12. Luke 19. 14. (k) Isai. 5. 20. (l) Rom. 7. 26
14. 6. 5. (n) Acts 2. 37. Acts 16. 30. (o) Rom. 7.

h! this hard (*p*) ~~stone~~ Heart of mine; Oh!
 (*q*) deceitful and desperate wicked Heart of
 ; Oh! how full of (*r*) vain Thoughts is
 Heart; Oh! how is it wandering about a-
 world of strange Things, even whilst I am
 ing on God; and would do good!

hus the Soul cries out of it self, when he,
Spirit, comes to open the Evil of Sin in his
 incing Reproofs of Sin, it sees its Unbelief.
 likewise when he, the *Spirit*, reproves of
 teous, convincingly, then the Soul sees its
 ness in every Work and Duty, that the best
 s, or ever can do is like what is said by
 (*s*) Prophet: So is all its own Righteous-
 too short and too narrow, and not only so,
 t sees that they are but (*t*) filthy Garments,
 out (*u*) filthy Rags, and to no ways meet to
 amend them unto God, or to appear before
 who is the most High, the most Holy and
 teous God.

that the Soul now sees an absolute Necessity
 ving a better Righteousness than any of its
 or any other meer Creature's Righteous-
 and therefore cries out as *St. Paul* does, in
ppians (*w*)* which Place I wish every one
 ad and consider well, for it is the Righte-
 ss of *Jesus Christ* alone that we must be
 in, if we go to the *Father*.

Ezek. 36. 26. (*q*) *Jer.* 17. 19. (*r*) *Jer.* 4. 14. (*s*)
Is. 20. (*t*) *Zech.* 3. 4. (*u*) *Isai.* 64. 6. (*w*) * *Phil.*
 3. 9, 10.

So likewise he, the *Spirit*, reproves convincingly of (x) Error in Judgment, in calling *Good*, &c. that is, calling the evil Doctrine Man's Free Will and Power in himself, to himself, good Doctrine.

OR the evil Doctrine of our own Obedience the way to Eternal Life good Doctrine, is to Evil, *Good*.

AGAIN, To call any conditional Doctrine *Good* is to call Evil *Good*; nay, to make any Terms or Conditions, or Offers of Grace as the Conditions of the *Covenant of Grace*, is to make the (y) *Covenant of Grace*, which is ordained in all Things and sure, as *David* believed, the whole Tenor of which is, I will, and I shall, as may be seen in these Texts, with many more, *Gen.* 3. 15. 12. 2, 3. 17. 4, 5, 6, 7, 8. 30. 22. 31. 4. 14. 20, 31, 32, 33, 34. 32. 37, 39, 40, 41. *Ezek.* 36. 25, 26, 27, 28. and as I faith, *If by (z) Grace, then it is no more Works, otherwise Grace is no more Grace; if it be of Works then it is no more Grace,*

So that Salvation and Eternal Life is by *Grace* alone; so then to call, or count any Thing the Way of Life and Salvation (or Means to obtain it) but *Jesus Christ* and *Grace*, is to call vil *Good*; yet this is what most do, yea, all Nature do it.

ON the other Hand, to call any of the Doctrines of Free, Sovereign, Distinguishing *Grace*

(x) *Isai.* 5. 20, 21. (y) 2 *Sam.* 23. 5. (z) *Rom.* 11. 6. *Heb.* 2. 5, 8.

Most cruel, damnable Doctrine, is to call Good evil, and wo to them that do so, or that abuse them, to do (a) Evil, that Good may come on it, whose Damnation is Just.

But the poor Soul that is under the convincing Work of God the *Spirit*, in its Judgment sees its Error in those things, and finds in its own Power or Ability to perform the Terms or Conditions of *Faith* and (b) Repentance that are talk of; for now it finds it cannot repent with Repentance that's unto Life, that being the Gift of God, nor of themselves believe savingly into *Jesus Christ*, or get an Intrest in him, or get the Love of God, nor make its peace with him, as a great many Preachers bid for Souls to do. But, alas! The convinced Soul finds that they might as well bid them make a world, as bid them believe or do any of those things; for it finds it must be the (d) exceeding earnestness of his Power, by which they believe, and that it is *Christ* alone that has made [e] peace by the blood of his *Cross*. Yea, it sees that Intrest in the Love of God, or *Christ* is an Gift of *Grace* not to be gotten by them.

Now they know they were ignorant of the mind of God in his Word, and of who were the ministers of *Christ's* sending, but now they see one and know the other. Thus he reproves their Judgment, and so brings them out of their

[a] *Rom.* 3. 8. [b] *Jer.* 31. 18, 19. [c] *Acts* 11, 18. [d] *1 Cor.* 13. [e] *Col.* 1. 20.

Error and Mistake, and by the [f] *Spirit*, as *Spirit* of Wisdom and Revelation: They brought into marvellous Light to [g] bet what manner of Love the *Father* hath bested upon them, that they should be call'd, *Sons of God*.

Now they see that it is the Blood of *Ch* the [b] *Lamb of God*, or the [i] Blood of the of *God* in our Natures that cleanseth from Sin, that is the [k] Fountain opened, and that he that puts them into it, or sprinkles it upon them for they know they cannot put themselves into or sprinkle it upon themselves, no more than the [l] Man at the Pool.

He it is that opens and reveals all the *Gr* and Excellencies of the Righteousness of *Ch* both as to its [m] Greatness, Durableness [n] Everlastingness, and of its [o] Beauty, Sweetness, and its Glory:

He it is that informs the Soul into a *r* Understanding of the Divine Mysteries of *God* *Love, Will, Works, and Ways*, for hereby Soul finds Pleasure in beholding the wonderful Works of the *Lord*, now Ordinances are pleasant Things unto them. The Doctrines of *God's* Grace, are sweet and pleasant morsels unto the Souls.

[f] *Ephes.* 1. 17. [g] *John* 3, 1. [b] *John* 1, 29. *Acts* 10 first *John* 1, 7. *Zech.* 13, 1. *Pf.* 51, 5. *Rev.* 1, 5. [i] 5, 5, 7. [m] *Pf.* 35, 6. [n] *Pf.* 119, 142. [o] *Pf.* 45, 13, 14. [p] *Ephes.* 1, 9. *Pf.* 8, 3, 4. *Pf.* 111, 2. *Pf.* 1, *Job* 23, 12.

Now they love God and *Christ*, his Law and his Testimonies, his Ministers, his People, all that has God's Image on them, is delightful unto them, thus they are called.

HENCE it is plain unto whom the Apostle here wisheth Mercy unto, and Peace and Love to be multiplied unto, that is Mercy to succour, relieve, and deliver their Bodies and Souls under whatsoever Trials and Afflictions they should meet with here.

Peace and Love be multiplied in your Souls from the Father through the Son by the Spirit.

7] For he knew that they were like to meet with many Tribulations in the World. Thus I have shewn how the Word *Now* hath an Eye to the latter contained in the first and second Verses.

2dly. THE Apostle having laid such a Foundation, he in the third Verse speaks unto the Persons interested in this Grace of the *Three-One*, by the Appellation of *Beloved*, a Title of great endearedness, as appears by God and holy Men's use of it in the Scriptures, and in the Song of *Solomon* often. And then tells them he gave all Diligence to write unto them of the common Salvation, and says it was needful for him to write unto them, and to exhort them to contend earnestly for the Faith which was once delivered to the Saints. So that this common Salvation, and the Faith that was once given unto, or wrought in them, is what he builds upon for the former

Foundation of the Grace of the *Three glorious Persons* of the one Eternal God. So that the common Salvation cannot be meant as common unto all mankind that will accept of it as offered unto them upon the terms of the *Covenant*, as some say, nor this common Salvation that which is to be offered so freely unto all that will accept of it as freely offered unto them, as others say, neither is it the [r] outward temporal Salvation that is common to all Elect or Nonelect, as some others say, for that is not so much the Matter of Faith as Sense, and so not the matter to be so earnestly contended for as here exhorted unto.

BUT this common Salvation is the Eternal Salvation of all the Sanctified of the *Father*, of those Preserved in *Jesus Christ*, and Called of the *Spirit* for they shall all be alike saved with an [s] Everlasting Salvation, whether [t] *Jew* or *Gentile*, Male or Female, Young or Old, Strong or Weak in the Faith; common unto them all alike, although it be the special Salvation to them only.

NOW this is worthy the most earnest contending for, therefore this *Apostle* thought it so needful to write to them about it, and to exhort them to contend earnestly for the Faith of it, for it is plain from the whole *Epistle* that this Salvation and Faith in it, as delivered then unto the Saints was much contended against by many *then*, well as *now*, both as to the Author of it (*Ch*

[r] *Eccle.* 2, 14, 9, 1, 2, 3. [s] *Isai.* 45, 17. [t] *Gal.* 28. *Col.* 3, 11, 12. *Acts* 15, 11.

us) as to his being GOD, and our Faith in him
 such, as he requires of his Disciples. [v] ye
 believe in God, believe also in me; but if he had
 been GOD, it had been Blasphemy for him to
 require Faith of them, or us, in him as in
 GOD, if he were not GOD. Yea, if he were not
 GOD by Nature he could not have been the [w]
 Author of this Eternal Salvation, nor yet of Faith
 in it; but the Scriptures assert, that he is the [x]
 Author of both.

Though he was the Son of GOD by Nature,
 he as Man, learn'd Obedience, by the Things
 Suffered, for it was the Man that Suffered, and
 in that learned Obedience. So he the Son ha-
 ving the Man in him thus made perfect.

He as GOD-Man became the [y] Author of Eternal
 Salvation, which the Church of old breathed af-
 ter, to [z] come as Man, and David owns as the
 Author of his Salvation, and from him alone.

IN Him shews he is the Author of it. So
 Isaiah saith of Israel's Salvation, it is [a] in
 the LORD. These Texts plainly prove that Sal-
 vation is in and of GOD alone, and the Apostle
 Paul saith that Jesus Christ is the Author of
 Eternal Salvation, therefore Jesus Christ is GOD,
 and Peter saith of him, [b] neither is there
 Salvation in any other, for there is no other Name
 or Person, as I noted before) under Heaven, given

[v] John 14, 1. Acts 16, 31. John 3, 36, 16, 30, 31. [w]
 1, 5, 8, 9. [x] 12, 2. Ps. 14, 7. [z] Ps. 27, 1, 62, 1, 2,
 13. [a] Isa. 45, 17, 22. [b] Acts 4, 12.

among Men, whereby we must be saved, it appears, that this common Salvation, is the eternal Salvation of all the sanctified, preferred and called Ones, and that *Jesus Christ* as God-Man is the only Author of it.

3d. *Particular*, Is a Description of those *godly Men*, against whom, those he writes, are so earnestly to contend, their Description from the 4th Verse, unto the 17th Verse.

For there are certain Men crept in unawares who were of old Ordained to this condemnation; ungodly Men, turning the Grace of God into sciviousness, and denying the only LORD GOD, our Lord Jesus Christ.

1. FIRST, the ungodliness of these Men is twofold, first in turning the *Grace of God* into sciviousness, that is the Doctrines of Grace, turn them to an Incouragement to live in all Manner of Sin. These Men being said to be crept must be either into Churches, or into a visible Profession of Truth for a while, so having some notional Knowledge of the Doctrines of *Grace of God*; such as free and absolute Election, free and full Justification by the *Blood of Christ*, and so of the Certainty of the Salvation of all for whom *Christ* died, and so conclude that all they do is nothing, nor signifies nothing, their State is safe there is no altering of that, so become Careless of any Duties; *Sabbath Ordinances*, are of little Value unto them, and by Degrees leave of all *Religion*, and then fall into all manner of Vanity and Profaneness, w

his Conceit that all will be well at last. This is their turning of the *Grace of God into Lasciviousness*, this is confirmed by *Peter* in his first Epist. 3d Chap. 3, 4, Verses; but especially in his 2d Epist. 2d Chapter throughout, but especially in the Three first verses, then at the 12th to the End, but note the 19, 20, 21, 22 Verses.

2dly, THE Ungodliness of these Men is their denying of the only *Lord God*, and our *Lord Jesus Christ*.

THESE are damnable Heresies, [c] denying the *Lord* that bought them; here is Error in the foundation Doctrine of Salvation, for in denying the only *Lord God*, they are *Atheists*, and their denying of our *Lord Jesus Christ* to be real *God*, makes them *Arians*. But whosoever denies *Jesus Christ* to be *God* equal with the *Father*, is a [d] Lyar, Antichrist, and hath not the *Father*. That is, doth not rightly acknowledge the *Father*. For he and the [e] *Father* are *One*. Yea, so true as that he who sees the *One* to be the true, eternal *God* in a right, distinguishing Manner, sees the other to be so also, as appears by our *Lord's* Discourse with [f] *Thomas* and *Philip*. From this Discourse note these Things:

FIRST, That those who do know some Things, really yet may not know them understandingly.

2dly, THEY that know *Jesus Christ*, distinctly who he is, do see that he is in the *Father*, and the *Father* in him, and so see that they are both *One*.

[c] 1st Pet. 2, 1. [d] 1st John 2, 22, 23. [e] John 10, 30. [f] John 14, 5, 6, 7, 8, 9.

3dly, *Note*, THAT tho' they are in each other, yet the *Father* is not the *Son*, nor the *Son* the *Father*; but two distinct Persons of *Father* and *Son*, tho' but one GOD, or *Godhead*, yet two Persons, as *Christ* owns when he saith, *I and my Father are One*; yet it is *I* still, and my *Father*, distinct personal Expressions to distinguish them by, notwithstanding there is many Cavillations against the Term *Person*, tho' without any ground from the Scriptures, for they abound with personal Terms unto each of the *Three*, as *He*, *Me*, *Thee*, *Thou*, and *I*, and the like.

4thly, *Note*, JESUS CHRIST is truly Man too; for it was he, as Man, that utters this Discourse, that convers'd with them.

So that the Conclusion is, *He* is really *One* with the *Father*, as GOD, *One* with us, as Man; and so truly GOD and Man, thus he is the *Emmanuel*, GOD *with us*. So that he, or they that deny him to be GOD, are Lyars, Antichrists, and know not the *Father*, yet this was done by these ungodly Men in the *Apostle's* Days, and is done by the ungodly Men of this Day.

So that the sanctified, the preserved and called Ones, which are but a few in every Age, meet with great Opposition from these ungodly Men, under this twofold Consideration.

1st, OF their Evil Conversation. 2dly, And Error in the Foundation-Doctrine.

AND it is from the abounding *Grace* of the *Three-ONE*, that they are kept from falling, or recover'd when any of them do fall into the one

the other of these Abominations, either through Weakness or Temptation.

AND it is by the great Ability of the *One Mediator* that they are *presented Faultless before the presence of his glory with exceeding joy.*

THIS Text and this Doctrine of the *Three-ONE*, and of the *One Mediator*, was the great delight and Joy of the Soul of our deceased Brother in *Christ*.

IN the 5th, 6th, 7th Verses, he puts us in mind of the Sin and Judgment of some ungodly Men that were destroy'd in the (g) Wilderness, and of the Sin and Judgment upon the *Angels* that Sinned, and of *Sodom* and *Gemorrah*, and therein he likens them and these Ungodly-Men to one to the other, by the Word *likewise* so that there is some great Similitude between their sin, and these Ungodly-Mens, these *Filthy dreamers* Sin.

I will, as God shall help, a little open them and compare them a little together. I shall begin with those in *Numbers* 14. 1, 2, 3, 4, 9. first they Murmur against *Moses* and *Aaron*; now *Moses* and *Aaron* were set up into Office by God in an extraordinary way, they as so set up over Israel, they were Types of the *Man* in God (set up as Head over all long before) and so their murmuring against them, was a Speaking against their Government, by finding Fault with their leading them out of *Egypt*, and with their

(g) Num. 14. 1, 2, 3, 4, 9. 16. 1, 2, 3, 11.

promised Country, and this was (*h*) a Mur-
 ing against God, this was their not belie-
 God's appointing or setting up *Moses* and *A*
 over them, and disbelieving God's Promi-
 giving them a good Land flowing with Milk
 Honey.

THEY rebel, in saying, *Let us make us a*
tain, &c. this was their denying of the
Lord God in his Sovereign Dominion over t
 and of our *Lord Jesus Christ*, in denying of *I*
 and *Aaron*, his Types, this their Sin is
 fully set forth in the Rebellion of *Korah, Da-*
Abiram, and their Company, *Numbers* 16.
 3, 5, 11, and 49. Verses.

FROM hence, note these few things.

1st. Note, THEY rose up before *Moses*,
 the Presence or Face of *Moses*, to oppose *I*
 in his Office, that God had set him up in.

2^{dly}. Note, THAT they are Princes famou
 Men of Renown, such as God advanced to
 nour and Dignity, but thro' Pride and Amb
 could not like to have *Moses* set above t
 therefore go forward in their Rebellion.

3^{dly}. Note, AND gather together against *I*
 and against *Aaron*, that is, to oppose thei
 fice-power over them, and reject it as if it v
 their own framing; for say they, *ye take too*
upon you seeing all the Congregation are
(or set apart for (i) God's special People
very one of them, and the LORD is among I

(*h*) Ver. 27. (*i*) Exo. 19. 5, 6. Deut. 10. 15.

Therefore then lift you up your selves above the
gregation of the LORD?

thly, Note, HEREBY they manifest their Un-
desire in, or of, the wonderful Works wrought
in them, as set up and sent of GOD; for they
they lifted up themselves, thus, that which
they pretend to charge upon *Moses* and *Aaron* is
their own Sin, and so it was not a keeping of their
Estate of Subjection, but lest their own Ha-
bit that GOD had promised them Rest and
Peace in.

So that I conclude their rising up, their gather-
together, and denying and rebelling against
Moses and *Aaron* as they were the Chosen of GOD
set up by GOD as Types of the *Man* in GOD,
is a denying of our LORD *Jesus Christ*.

WHEN the Sin of *Angels*, compared with these
Men's Sin, must be Pride and Rebellion, in deny-
ing, disowning, or rejecting of a Head set up over
them. Therefore who or what a one he is, I shall
not trouble, by Divine Help, first shew, and it must
be but a little for so weighty a Subject; and I
should have rather chosen to have Handled it by
myself, it being so little understood or believed
but I know by many, Contemned and Re-
jected, as absurd and inconsistent Novel Doctrine;
before I wish I had more room for to have en-
larged upon it, but I must be short.

FIRST then, this Head set up over *Angels* is
our LORD *Jesus Christ*, who is Substantially GOD
and Man, as I have prov'd already, and so I am
Christian.

2dly, It was the Man *Christ Jesus* that set up as Head over *Angels*, I say the Man, do not mistake me, therefore read this *Me* thro', weigh it well before thou passest Sent against it.

WELL then, to shew a little what I mean the Man as set up before the World, was as I over all that was to be made, and so over *An*

First, I do not mean a Man as having Flesh Blood; for that I believe he took of the *Vir*. But,

2dly, THE Man I mean was a True, Real, Reasonable Soul, that the Soul is called Man, that there was such a Man *set up from ever*ing, or in the beginning of GOD's way before Works of old. I will now prove from the W of GOD.

First, THAT the reasonable Soul without Body is called the Man, and expressed by personal Terms, such as *Me, I, Thee, Thou*.

(k) THOU hast Clothed me with Skin Flesh, and hast fenced me with Bones and Surely the *Me* here, must be *Job's* reasonable Soul, *Pf. 16. 1. 2. 11. Preserve me for in* do I put my trust, now it is the Act of a reasonable Soul to put forth its self in an Act of I in the LORD, therefore O my Soul thou hast unto the Lord, thou art my Lord, thou shew me the path of Life.

SURELY the *Me*, the *I*, the *thou*, and are personal Terms, and must be understood!

either of *David's* or *Christ's* reasonable Soul! I believe of both, also the (1) *Me*, and the *I*, that behold GODS Face is the Soul by Faith in it.

(m) AND he said, Lord, remember me when thou comest into thy Kingdom, and Jesus said unto him this Day, shalt thou be with me in Paradise, the *me*, and the *thou*, here is the Soul of the Malefactor, and the Soul of *Christ*: but once more (n) I knew a Man in *Christ*, whether in the Body or out of the Body I cannot tell, God knoweth, such a One caught up into the third Heaven. The Man here, must be the Soul united to or being in *Christ* by Faith, it is the reasonable Soul that here bears the Denomination of Man, whether in the Body or out of the Body, it is the Man.

Note, HENCE, that the Soul doth or may subsist as the Man, whether in the Body or out of the Body.

Note, THE Soul as the Man may ascend or descend into the highest Heaven.

From these Scriptures, and many more that might be cited and opened, we may safely conclude, that the Soul may properly be call'd Man.

AND so all those Scriptures that speak of a *Me*, or an *I*, or *Thou*, or *He*, as must be understood of *Christ*, that are interpreted of him as God, are in the most of them to be most properly interpreted of him as God-Man, and often times as the Man principally intended, or where-

(1) *Psal.* 17. 15. (m) *Luke* 23. 42, 43. (n) 2 *Cor.* 12. 2.

ever he is said to come or (a) go to any certain Place, or appear to any certain Persons, or to be sent on any Message, or Work, as the *Angel* of the LORD, or in any Office, or Office-work, as a (b) *Prophet*, (c) *Priest*, or (d) *King*, (e) *Captain*, or (f) *Shepherd*, which is very usual in the Scriptures, it must be understood of the Man not separate from his being God, but distinguish'd as well before his Incarnation as after; for, he is (g) *Jesus the same to day as yesterday and for ever*. Or whenever he is said to be (h) set up, or brought forth, or born, or (i) first-born, or to (k) ascend, or descend, to be (l) rich, and to become poor, with many more of like Expressions, many of which can in no proper Sense be any ways applied to him as the *Son of God* by Nature: But I must defer at this Time from opening of these Things under their several Heads.

AND open something unto the Matter in hand from *Prov.* 8. 22, 23. This Man is the *Me* here, the Lord the *Son* possessed or received into Union with his Divine Nature, or this was the *me* that was created, as the *Assembly's Annotat.* says the *Septuagint* did translate it created, and says it was so by the Author of *Ecclesiasticus*, who, he says, lived about the Time of the *Septuagint*, as in *chap.* 24. 11, 12. as may be seen, and to him agrees the *Chaldee Paraphrase*.

(a) *Gen.* 18. 21. *Exo.* 3. 2, 8. (b) *Deut.* 18. 15, 16, 17.
 (c) *Pf.* 1. 10. (d) 2. 6. (e) *Jesh.* 5. 14, 15. (f) *Pf.*
 23. 1. (g) *Heb.* 13. 8. (h) *Prov.* 8. 23. (i) *Col.* 1. 15. (k)
John 3. 13. (l) 2 *Cor.* 8. 9.

so that he concludes, that there is no doubt they intended *created*; and he farther says; were granted that the Word might be *crea-* he thinks we should grant no more than it conveniently enough be interpreted accord- unto St. *Paul's* Expression in *Coloss.* 1. 15. [believe so; for, How can he be the First- of every Creature, if he was not a Creature first created of any? Or how could he be said erly to be the (o) *beginning of the creation* *God*, if he were not the first created of the tion? For, as *God*, he was the Beginner of Creation, therefore it must be as Man that he the Beginning; but if he be not the first Crea- he cannot be the *Alpha* of all Creatures, rst Letter in the Book of Creatures, which oft certainly is, or in all Things he has not (p) Pre-eminence; so that the *me* (q) *posses-* s the *me created* in the Beginning of *God's* s, before his Works of old, and so consistent- the *I* set up. For it is very inconsistent to t that *God* is set up, but very proper of the , a Creature; and I believe the first Sence etting up, is the uniting of it, the Man, un- e *Son of God*, or the Hypostatical Union. *ly*, SET UP, signifies advanced to Honour Dignity above others, thus this *I*, the Man, et up. For *God* cannot in any Sence be set ove what *HE* is. I conclude then it was Man, that was the Head set up over all

created Beings, and so Head over *Angels*. T
Man to be Head over them, this they could
like, or submit unto, but like those Men in t
Wilderness, rise up before him, and against him
and I think from the Consequence of their S
and their being coupled together, we may co
clude, that they said to this Man set up ov
them, as those Men did to *Moses* and *Aar*
whom the *Lord* had set up over *Israel*.

Ye take too much upon you, &c. So might *A*
gels say, What thou, a Man, Head over us! W
we are as holy as thou, as good as thou, as gr
as thou, yea, more Noble Creatures than th
art, thou takest too much upon thee; Wherefo
doest thou lift up thy self above all? This is he
forth in their not submitting unto him as set
over them, so by Pride and Rebellion kept n
their (s) first Estate of Purity, Order, and Su
jection, *but left their own Habitation* of Lig
and Glory, and true Happiness, and then li
those Men, they set up one of their own Natu
one of themselves, to be their Prince, Chief,
Head over them, even (t) *Beelzebub*: Th
refusing Subjection unto the Man in *God*, set
by *God* as Head over them, which was a den
ing of the only *Lord God*, and of *one Lord J*
esus Christ, and a despising of his Dominion, a
a speaking evil of his Dignities that appertain
unto him, either as *God* or Man. For tho'
was the Man that was set up, yet that Man w

ion with the *Son* of *GOD*. But I must for-
 speaking any farther of this Matter at this
 and pass by what might be said of the Sin,
 s, of *Sodom* and *Gomorrhah*; and shew a lit-
 tle the Sin, or Sins, of these ungodly
 these *filthy Dreamers*. Their Likeness as
 dly, I have spoken to from the 4th Verse,
 t I shall only speak a little to their *filthy*
m, here at the 8th Verse, said to be a despi-
 f Dominion, and a speaking evil of Dig-
 : This may be understood of Civil Magi-
 , or of *Jesus Christ*, and I believe of him
 r, for he is (v) *KING* of *KINGS*, and
 D of *LORDS*, for this *He* is the Word,
 is Name is called the (w) *Word of God*, or
 ' *God*, or *Second Person* of the *Three-ONE*,
 Word Name does import, as I have shew-
 ore.

EN these ungodly Men that deny *Jesus*
 is *GOD* equal with the *Father*, in all the
 us Properties of his Nature, and so dream
 n as a Creature only, and that's a *filthy*
m, and so dream he has no Dominion but
 is given him, and that's a *filthy Dream*;
 Creator he has a (x) Right of Dominion
 is own Works, as is very plainly exprest in
 Texts.

IAT *Jesus Christ* is *GOD*, Creator of all
 s too, is as plainly and as fully set forth in

Rev. 19. 16. (w) Rev. 19. 13. (x) Matt. 20. 15.
 20, 21. Isai. 45. 9. Jer. 18. 9.

E

the

the Scriptures, as may be seen in these (y) Texts, *And he is God over all blessed for ever.* Rom 9. 5. All Things are created by him, as GOD, for him, as *Mediator*, they for him (z) to dispose of as he, GOD-Man pleaseth; and therefore to deny him such Dominion is the highest despising of the highest Dominion that is or can be. And to conceit that *Jesus Christ* has no Dignities, or Titles of Honour and Glory belonging to his Person, but what is conferr'd on him, is to dream a *filthy Dream*, as will appear if these (a) Scriptures be but duly considered.

HERE is two sorts of Titles (*Secret*, or *Wonderful*) proper unto his two Natures, GOD and Man, which makes him here to be called *Wonderful Counsellor*, *Mighty God*, these are Titles which belong to him as GOD, the other as Man; but I recommend to your Consideration only those as belong to him as GOD, for it is those that these *filthy Dreamers* speak evil of, he is said to be *Glorious in Holiness*, or Holiness in the highest Perfection belongs unto him: Therefore this Title or Dignity is equally ascrib'd to each of the most Glorious *Three-ONE*, and to *Jesus Christ* in particular. Now to speak slightly or contemptuously of them, as belonging to him, is to speak evil of his Dignities, and to deny them a

(y) *Job.* 1. 1, 2, 3. *Col.* 1. 16. *Heb.* 1. 2, 3. (z) *Prov.* 8. 15, 16. (a) *Isai.* 9. 6. *Judg.* 13. 18. *Job* 12. 13. *Pf.* 20. 4. *Prov.* 8. 14. *Jer.* 32. 19. *Eph.* 1. 11. *Gen.* 17. 1. *Pf.* 45. 36. *Rev.* 1. 8. 15. 3. *Exo.* 15. 11. *Isai.* 6. 3. *Rev.* 4. 8. *Rev.* 7. 15. 4.

alas, there is no (*d*) Weight for the Wind; as *g* speaks, no Water of Life in them, therefore carry about with (*e*) Winds of Pride, of Conceit, and the Devil, and so they speak great swell Words of Vanity: They are said to be Trees whose Fruit withers, so that it is good for nothing, and therefore in the next Words said be without Fruit: That is, Persons who at first seem'd to promise fair, bloom well, begin to bear for Fruit, but some Whirlwind of Error blows them down, or plucks them up by the Roots, and so all the blooming Hopes, or Beginnings wither; as indeed they must do because they are plucked up by the Roots, twice dead, that is, first dead (*as all are*) in (*f*) trespasses and sin, since (*sin entered into the world*).

2dly, DEAD from that Life they seem'd have, or were thought or judged to have, and twice dead, pluckt up by the Roots; that is, of the Profession of Faith in Christ as God, that all *Arians* are pluckt up by the Roots, without right Faith in him, as God-Man, and Love to him as being so, and thereby being (*b*) Father than the Sons of Men, (*i*) white and ruddy, chiefest of Ten thousand unto the Soul, it is rooted and grounded in him.

In the 13th Verse they are called *raging waves of the Sea*, to set forth either the raging of their Lusts in their vain Conversation; or raging of their blind Zeal in propagating, and

(d) Job 28. 25. *(e)* 2 Pet. 1. 2, 17, 18. *(f)* Ephes. 2. *(g)* Rom. 5. 12. *(b)* Ps. 45. 2. *(i)* Song 5. 10. *(k)* Ephes. 3.

Their endeavouring to maintain their abominable Errors.

Wandering Stars; That is Men that are wandered from the Truth, into Error. Well, these *ungodly Men*, these *filthy Dreamers*, called *Spots*, *empty Clouds*, *fruitless Trees*, *raging Waves*, *Wandering Stars*, this Apostle saith, *Enoch* the Seventh prophesied of, and also that the Apostles of our LORD *Jesus Christ* had told them of these Men. Verses, 14, 15, 16, 17, 18, 19.

3dly. THE third distinct Head of Matter is contain'd in the 20, 21, 22, 23, verses, which is the Apostle's counsel and advice that he gives unto the sanctified, preserved, and called Ones, what they should do, or how they should behave themselves one towards another, and that is *First*, to build up themselves on their most holy Faith; that is to be free and ready familiarly to converse together, with one another about the things, whereby Faith and Love may be increased and strengthened; in this I can say, our deceased Friend and Brother, took much Pleasure and Delight, and was often greived to see so little of it among Professors in this Day. I can also say God had given him, a good Understanding and Light into the Mystery of God, and of the *Father* and of *Christ*. So that I, and he, had sweet and savoury Communion together, and so did build up one another on our most holy Faith.

2dly. PRAYING in the *holy Ghost*; that is, in the Light and Direction he gives, both as to the Wants of the Soul for to ask suitable Supplies according

according to the Will of God, and to be thankful for what we enjoy from him.

3dly. To keep themselves in the Love of God, *and to be looking for the Mercy of our Lord Jesus Christ unto Eternal Life*: That is, use all means that God has appointed and promised to come into and communicate of his Love unto Souls in; for by so doing, we keep our selves in the Communion Love of God by being in the way of the (1) Promise, and so by Faith looking for daily Supplies out of *Christ's* Fullness whilst here, and to be possessed of Eternal Life when we go hence.

4thly. How we should carry our selves to others: *Unto some to be very compassionate; unto some making a Difference; others save with fear, pulling them out of the Fire; and to hate the Garments Spotted with the Flesh.*

THUS I have spoken of the distinct Matters of this Epistle unto the *Text*. I have been the longer because of the word *Now* having such an Eye unto those things, and because I found my Mind (as soon as the *Text* was recommended to me to preach from) led so to do, and because the Weightiness of the Matters that requires much more to be said of them then I can contain in so little room, here being so much of the special Grace of the *Three-One*, as has been a little hinted upon, and so many Opposers of it, that it requires much to be said about it, to set forth the

great Ability of him that saves and delivers a little Company of poor feeble Ones, from so many enemies within and without, and at last to *present them faultless before the presence of his Glory.*

I shall from the *Text* therefore, first a little rather shew the Ability of *Jesus Christ*, the *Him* by the *Text*, to do the whole work of Salvation and Presentation.

2dly. SHew how he Presents them Faultless.

3dly. WHAT the presence of his Glory is.

4thly. THAT it will be with exceeding Joy to the Presenter and to the Presented.

-*Lastly.* SOME USE.

1st. OF the Ability of *Jesus Christ* for this Work of Salvation and Presentation.

Now This Ability of his lieth in his being God and Man, as God he is the strong God rideth upon the *Heavens* by his Name (*m*) *Jah*; as Man he is invested with Ability by (*n*) Covenant Settlement. Now to open and demonstrate this, I shall a little consider some Verses in the 40th of *Isaiah* 10th to the 19th Verse, even this glorious Revelation of God-Man is in the first of these Verses, usher'd in with two *Beholds* in it, the Word *Behold* being a note of great Wonder or great Attention, that is, it notes the Matter that follows, is very great and wonderful, and therefore calls for very great Attention, if so, then where there is two it does much more so.

Behold the Lord God will come with strong

(*m*) Ps. 68. 4. (*n*) *Isai.* 42. 6. 49. 8.

Hand,

Hand, and his Arm shall rule for him, behold his reward is with him, and his work before him.

THE Lord GOD, is GOD the Son, his strong Hand is his Almighty Strength and Power, his ruling Arm is his Infinite Wisdom or Skill in all the Almightyness, or in all that is done by Almightyness, there is Infiniteness of Skill and Wisdom, appears in the 12th Verse, so that the Almightyness of Power and Strength is one of the wondrous Parts of the great Ability of *Jesus Christ* here noted out for us to behold.

2dly. HIS infinite Wisdom and Skill in doing all things by the strictest Rule of Justice and Judgment, so exactly, so harmoniously, that there is no Disorder or Defect in any Branch of his Almighty Work.

THE Second Wonder here to behold, is his Reward and his Work. I shall first consider his Work. Secondly his Reward.

1st. His Work that here is said to be before him and to have the Reward of with him, can be no other than the great Work of Salvation of all his People (spoken of in the first Verse, and so to the 10th) as I could give abundant Demonstration had I here room for it, and in the 11th Verse it is evidently set forth, by his being set forth as *Shepherd*, in which Office *Jesus Christ*, owns himself to give his Life for his *Sheep* (o) and this Work requires such great Strength and Skill to do it effectually, and this will appear if we con-

sider, first, who they are that are saved: *2dly*, what they are saved from: *3dly*, the Duration of it.

First, WHO they are. They are all that the *Father* sanctified; or set apart to be saved; and they are a (*p*) numberless Number, which no Man can number, out of all Nations, and Kindreds, and People, &c. and these all in a (*q*) lost and undone Condition, being (*r*) wretched and Miserable, and poor and blind, and naked.

2dly, WHAT they are saved from; and that is; *First*, From their Sins. *Secondly*, From Wrath, *Thirdly* From the World, and *Fourthly*, From The Devil.

First, (*s*) From their Sins, and this he doth by making an end of them, by blotting them out, by casting them behind his Back, and into the Depths of the Sea of his Blood.

Now if we consider what a numberless Number of Sins every one of us have to be made an end of by making Atonement for them, and blotting them out of the Book of Justice, casting them behind his Back, that is out of the Sight of Justice, by burying them in the Sea of the Merit of his Blood.

2dly, AND thereby saves them from that horrible (*t*) Tempest of Snares, Fire and Brimstone, which is the Warth to come that he saves from.

(*p*) Rev. 7. 9. (*q*) Luke 19. 10. (*r*) Rev. 3. 17. (*s*) Mat. 1. 21. Dan. 9. 24. Isai. 43. 25, 44. 22. Col. 2. 14. Isai. 38. 17. Mic. 7. 19. (*t*) Ps. 11. 6. 1 Thes. 1. 10.

3dly, HE saves from the (*u*) World, e out of the many Tribulations that they m with in it.

4thly, FROM all the (*w*) Power, Rage Attempts of the Devil, which are many, for goes about as a Roaring Lyon, and ostentidly a affrights the poor Children of God, this Almighty strong Hand not only bruiseth bindeth him, but by his Death has destroyed

Now He that does this Work must be able One, and none but *Jesus Christ* is able, if he had not been the LORD GOD he had not a Hand strong enough to have done it.

Secondly, I SHALL consider his *Reward* that is to possess and enjoy this innumerable Company in a State of Perfection, and fullness glorious Joy in all those indeared Relations all the true Glory of them) that the Script speak of, that they were first given to be in the *Father*, before the World was, as has been a little shown in Page 2d. But to proceed to 11th Verse, and here He that in the 10th Verse we were called to behold as the LORD GOD the Almightyness of his Power and Strength here as the Man in Union with the LORD GOD in the Office of a Shepherd, which properly belong to none but a Creature, for God absolute, cannot be in, or have any Office conferred him, because there can be none to call him unto

(*u*) *John* 16. 33. *Rev.* 7. 14. (*w*) *Rev.* 12. 17. *Mat.* 11. 4. *Pet.* 5. 8. *Rom.* 16. 20. *Rev.* 20. 1, 2. *Heb.* 2. 14.

instal him into it, and yet he that is the LORD in the one Verse, is the Shepherd in the other, therefore he must have two distinct Natures in the Person, so that when the Scriptures anywhere speak of the *Lord* or *God*, or *Lord God* or *Shepherd*, as is very often in the *Old Testament*, as may be seen in those (x) Texts cited in the Margin, which I could wish I had room open and compare with those in the *New*, but must leave them (with many other Things that sent themselves with great Weight, and are of great Moment, and but little Notice taken of them) unto another Time, if the LORD will put into my Hands, and then give me Ability for it. AND now a little Note some few things from the eleventh Verse. *First* from hence Note, that there is (by comparing these Words with some of those Texts cited in the Margin.) *First Note*, Two special Parts of this Shepherds Office-work.

THE one to die for them; and *2dly Note*, The other to feed them and to gather them, that is,

Lambs (or new born Souls newly born of the Word and Spirit, or such as are very weak in Faith or Knowledge) with his Arm of Power. *3dly Note*, He carries them in his Bosom to show his great Love and tender Compassion towards them.

(x) *Gen.* 49. 24. *Psa.* 23. 1. 80. 1. 95. 7. *Eccles.* 12. 11. 1. 7. *Jer.* 31. 10. *Eze.* 34. 11, 12, 14, 15, 17, 23, 24. 31. 1. 13. 7. *John* 10. 2, 3, 4, 5, 11, 14. *Heb.* 15. 20. 1 *Pet.* 2. 25. 4.

4thly Note. His great Care to bear them under all their Weaknesses, and Fears, and tresses what soever; these are all Expression set forth the Power of Love that is in the Shepherd who is the *Lord God*, and so is another Branch of the great Ability of *Jesus Christ* his Work. Verse 12, read it; for here it is evident, *what a strong Hand and ruling Arm Lord God has* (for the *LORD GOD* in the Verse, and the *Shepherd* in the 11th, and *who* here in the 12th must be one and the same for no less than Almightyness itself both of Power and Strength, Wisdom and Skill, can be set forth by those Expressions of Measuring, Fencing, Meeted, Weighed.

HERE is infiniteness of Wisdom and Skill to measure the Waters in the Heavens, Earth and Seas, so as perfectly to know the circumference of the whole, by containing it in the hold of his Almighty Hand of Strength and Power. O what Hand can meet the Heaven with a Match but an Almighty one! Or weigh the Mountains and Hills, or comprehend the Dust of the Earth in a Measure, it can be no less than Almighty Everlasting Strength, even (*y*) *Jehovah* the Father of God's Nature, in whom is everlasting Strength and who hath (*z*) everlasting Arms under his People to secure them! Almighty (*a*) Father to hold them safe, so that none can pluck them out of his Hands, this is the great, the good

(*y*) *Isa.* 26. 4. (*z*) *Deut.* 33. 27. (*a*) *John* 10. 28.

Chief Shepherd of the Sheep, the Man God's Fellow.

THIS is he, the *Son*, who as God, is a Spirit, and by what has been said, it is evident that he may well put forth those Queries as in the 13th, and 14th Verses, as if he should say, Come see if there be a wiser one than I to be my Director, or that could have given me Counsel to have ordered Matters better, or more exactly than I have done; who could shew me what I did not perfectly know or understand? All these are very high and costly Demands, which further shews *his* great Ability for *his* great work.

BUT as if the LORD GOD, the *Son* should say unto all that deny him to be God, if this is not enough to stop your Mouths, come, behold I have somewhat more to say unto you of my Divine Nature; 15, 17, verses, behold, stand and wonder, and attend and give due regard. Behold the Nations, the Work of my Almighty Hand are but as a Drop unto me; Yea I count them all but as the small Dust of the Ballance, a Drop is but small, but Dust and small Dust is far less.

BUT yet it is something as they may be counted by him as his work, they are a Drop or Dust of his producing, but set them before him by themselves, and then they are all Cyphers, which of themselves are nothing in Accompt, so here count whatsoever makes the greatest Figure let it be Wisdom, Strength, Power, Riches, Honour, or Majesty, set them before him and they are nothing; and as they are Sinners, they are less than

than nothing, that's less than a Cypher, for tho' a Cypher by its self stands for nothing, yet it is something, as the mark of a Pen. that was used by some Hand, so tho' all the Nations as Sinners have marred themselves, and so are less than nothing, or then when they were Cyphers, which by themselves in Accompt to him were as nothing, yet as the Work of his Hand they were as the Drop of a Bucket, or small Dust of the Ballance; here then is the Infiniteness of his Being set forth as a Demonstration of his being *Lord God* and as there is a Union of this Infiniteness, with the Man the *Shepherd*, and so a farther Demonstration of the great Ability of *Jesus Christ*, for his Work, for it was this *Union* of the Man to or in God that made his human Obedience to be of such worth and excellency beyond all others, as will farther appear, if we well consider and understand the Mind of God in the 16th verse here.

And Lebanon is not sufficient to burn nor the Beasts thereof sufficient for a burnt-offering. If any enquire what they were insufficient for, I answer, the Wood to burn, or all the Beasts thereof were not sufficient for a Sacrifice to make Atonement for Sin, no not for one.

PERHAPS the Spirit in the Prophet here points unto the Temple built of the *Wood of Lebanon* and to all the Offerings there offered up. For tho' there was a numberless Number there offered in the many Years of that Temple Service, yet they all were insufficient to satisfy Justice for the Sins of the Offerer of them. For God knew they could

t do that, though many of the ignorant Officers did conclude so, and trust therein, as many ignorant Professors of *Christ* do now to religiousities, God therefore declares that he neither desired nor required them. Now it must be understood, that he never desired them for satisfaction his Justice, nor required them upon any such Account, but only as a way of *Religious worship*, by which they should by Types and shadows be looking unto the Substance, that is held forth by them as being that alone that is sufficient for to satisfy Justice, for the Sins all for whom he offered up himself a Sacrifice, with which Sacrifice Justice or God (for Justice being a property of God, is or may be called God) well pleased. Therefore when *Jesus Christ* as the Covenant-man, is speaking of the Covenant that he had entered into, I may say with Justice, faith unto his (c) *Father*, Sacrifice and Obedience thou didst not desire, mine Ears hast thou opened, that is, thou hast told me that I must go and die a Sacrifice, to satisfy *Thee* or *Justice*, for the Sins of those that thou hast chosen and given to me, for there is none that has Sufficiency in them, neither hast thou required any for that end, for thou hadst no Pleasure in them. Verse 7. *He said I, Lo, I come in the volume of the book it is written of me: I delight to do thy will, O God, yea thy Law is within my Heart.* This is as if the Man in God, or the Son of

God (this Almighty one I have been describing should say, *Father*, I know that thou must have a Sufficient Sacrifice to take away Sin, and know also that all the Sacrifices, or Services of all Creatures, is not sufficient. For it is not possible that the Blood of Bulls, or of Goats should take away Sin; for there is no Sacrifice which can ever take away Sins. But I will come and offer up my self according as it is in the Covenant Volume, for I delight to do thy will, it is in my Heart, for to answer all the Commands of Law and Justice, I will fulfil the one and satisfy the other; I am able and willing to do it. Tho' *Lebanon* and all the Beasts thereof, be not Sufficient, yet the Person here described is able, yea, has offered up a Sacrifice with which God, or *Justice* is well pleased with, as is abundantly evidenced in the Old and New Testament.

HERE the *Father* speaks saying, *(e)* *Behold my Servant whom I uphold, mine Elect whom my Soul delighted.*

As if he should say, Lo, this is he that is able to offer up a Sufficient Offering; Lo, this is he whom I have chosen for the Work; Lo, this is he whom my Soul delighteth, or is well pleased that is, in his Undertakings and in all his Performances, for there is no Defect in him or his Work, and what was his Work is specified in the 21st Verse, it was *magnifying the Law, a*

(d) *Heb. 10. 4. Verse 11.* (e) *Isai. 42. 1, 21.*

making of it Honourable, that is in his fulfilling it so perfectly as the Surety for his Brethren, not only as a single Person, but as a publick Person, and (f) Surety for all the Family, and he hath so done it, that it is more (g) compleatly done than if they had all kept it; for his fulfilling it for them was more then their keeping it, for his keeping it so perfectly and fulfilling of it so fully as not one (h) Jot, or one Tittle, did in any wise pass away from it, but was fulfilled by him for them for whom he was a Surety; this was the Righteousness that the LORD was well pleased withal, thus he magnified or made the Law great and honourable, or made it appear to be so, even as *Paul* saith. to (i) be holy, just and good.

ALL this is plainly evinced in *Isai.* 50. 4, 5, 6, 7, 8, 9. here in the 8th Verse, we have this Surety declaring that GOD or Justice is near, and has acquitted or given him a Discharge, for his having paid whatsoever was (k) laid to his Charge as a Surety and Head, or publick Person.

He saith, *he is near that justifieth me*, therefore is very bold, and saith, *who will contend with me*, or as the old Translation renders it, *who will sue me at Law?* It is as if he should say, here is he that I entered into Covenant withal, and he justifies me, who then will, or can, or dare contend with me, or what Law can be in force,

(f) *Heb.* 7. 22. (g) *Col.* 2. 10. (h) *Mat.* 5. 17, 18 (i) *Rom.* 7. 12, 16. (k) *Isai.* 53. 6.

seeing I have fulfilled every Jot and Tittle of the Law. Therefore saith, if there be, let him come forth, let us stand together, *who is my adversary let him come near to me*, and here is he that doth justifie me; Who is my Adversary or Master of my Cause, as the Margin reads it: Let him come near to me and I can shew him a full Discharge. Thus it is plain from these two Texts in the Old Testament with many more that might be brought to the purpose, it is evident that the LORD *Jesus Christ*, the LORD GOD, the Man, the Shepherd in *Isai.* 40. 10, 11, 12, 13, 14, 15, 16, 17. Verses, was able, and from the 40 *Pf.* 7, 8: was willing, and from these, with some New Testament Texts, he did offer up a Sufficient Sacrifice by offering up himself, *though Lebanon be not sufficient to burn, nor all the Beasts thereof sufficient for a burnt Offering* to satisfy Justice, nor all the Obedience of the whole World is not sufficient to make Atonement, no not for one Sin, but his one Offering was sufficient for to satisfy for all the Sins of those for whom he became a Surety. For farther Demonstration of this foundation Truth, pray read (and I pray God you may understand) these * new Testament Texts. For I have not room to open them nor cite them at length. So that all these Things

* *Mat.* 20. 28. *Luke* 24. 26. *Jehn* 1: 29. 10. 10, 11, 14, 15, 16, 17, 18, Verses. *Adp.* 4. 10, 11, 20, 28. *Rom.* 3. 24, 25, 26, 8. 31. 32, 33, 34. 2 *Cor.* 8. 9. *Gal.* 3. 13. 4. 4, 5. *Eph.* 1. 5. 2. 13, 14, 15, 16. 5. 2. *Col.* 1. 20. 1 *Tim.* 2. 6. *Heb.* 1. 3, 5, 8, 9. 7. 26, 27, 28. 9. 12, 14, 15, 26. 10. 10, 12, 14. 1 *Pet.* 2. 24. 3. 18. *Rev.* 5. 5, 9,

being

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king thus, the LORD GOD, the Shepherd, might well make that bold Challenge in the 18 Verse, *o whom will you liken GOD, or what likeness will you compare unto him?* That is as if he should say unto those that deny him to be GOD, if these be not the Properties of GOD, what are?

Thus I have proved the great Ability of *Jesus Christ*, the *Him* in my Text. This was the Doctrine that abundantly satisfied the Soul of our deceased Friend and Brother; therefore no doubt but that as he was by this Ability kept from falling into Error in the foundation Doctrines of Salvation, so also by the same Ability was kept from turning the Grace of GOD into Laziness while here, so no doubt but he is now by this able One *presented faultless before the presence of his Glory with exceeding Joy.*

2dly. I SHALL a little shew how he presents them faultless before the Presence of his Glory: And this he does two ways.

1st. MYSTICALLY in presenting himself, that is he Man in the Office of the High Priest, who going once a Year into the most *Holy Place* with the Names of the Children of *Israel* upon * two stones upon his two Shoulders, for a Memorial, and on his Breast-plate of Judgment on 12 Stones, *Israel* here are typically all the People of GOD.

So their Names upon two Stones may typifie either *Jew* or *Gentile*, or all the People of GOD in Old and New Testament Times, upon his

* *Esa.* 29. 9, 10, 15. (1) *Gal.* 6. 16. *Exh.* 2. 12. *Rev.*

Shoulders, to type out *Christ's* Ability, or to shew his firm and perpetual Love, Memorial, Esteem and Sustainment of them: Upon his Breast-plate of Judgment, to shew that the People of God are always upon the Heart of *Christ*, and that he knows all of them and their Cases most perfectly, and has the most endeared Affections always towards them; the Church seems to Eye this, and cries out (*m*) *set me as a Seal upon thine Heart, as a Seal upon thine Arm*, and therefore said to have their Names written in Heaven and in the Lamb's Book of Life.

Now *Jesus Christ* presenting of Himself as our High Priest, is his presenting of us, or as the Apostle saith in the 9th of Heb. and 24th, *to appear in the Presence of God for us*.

His presenting of them *faultless*, is also plain; if we consider (*n*) two or three Texts in this Epistle unto the Heb. 9. 12, 24. *neither by the blood of Goats and Calves, but by his own blood he entered in once, into the holy place having obtained eternal Redemption for us*.

Note first. It is his own Blood; this is the Price he carries, in his Hand, into Heaven with him.

Note 2dly. WHAT he obtains by his Blood, and that's *Eternal Redemption*, that is, an *Eternal Freedom* from Sin and Wrath.

Note, 3dly. WHO it is for, *us*, that is, *for us* that are the Sanctified of God the Father, *us*.

(*m*) Song. 8. 6. Luke 10. 20. Rev. 13. 8, & 17. (*n*) 1 Job. 2. 7.

preserved in *Christ Jesus*, us that are called. *Christ* is not enter'd into the *holy place made by Hand's* but into *Heaven it self* there to appear in the presence of God for us.

Thus he presents us mystically as his Members, presenting himself as Head, he presents us, as in him.

Secondly. He presents us Personally.

And this he doth at Death, in our most noble parts, our Souls, and at the *Resurrection*, and at delivering up the *Kingdom* in our Souls and Bodies. Read the 2d. Cor. 4. 14. Eph. 5. 27.

Cor. 15. 24. This is plainly set forth by his example *Judah*, Gen. 43. 9. *I will be Surety for thee, of my Hand shalt thou require him, if I fail him not and set him before thee, then let me bear the blame for ever.*

For as certain as *Judah* did become Surety for his Brother, so *Christ* for his; then *Judah* agreed to set him before his Father, this was *Judah's* presenting of *Benjamin*. So will *Christ* at Death set us (that is our Souls) before his Father, therefore our Spirits or Souls are (o) perfectly

Thirdly, WHAT is the Presence of his Glory? Answer, It is to be in the full Fruition of a State of Perfection of Life, Light, Wisdom, Knowledge, Strength, Righteousness, Holiness, Love, or whatever is most excellent to make us happy.

Lastly. AND that is done with exceeding Joy, both to the Presenter, and Presented.

First. To the Presenter, the *Lord Jesus Chr* this will appear if we consider, first, the *Christ* expresseth he had in us, as chosen of *Father* and given unto him, before they or World was properly or wholly framed, even w it was in framing, and he the Man was then him the Eternal God as one (p) brought up caused to grow up with him, and was (q) *da his Delight, rejoycing always before him, rejoyc in the habitable part of his earth, and my lights were with the Sons of Men.*

First Note. HERE the Man is rejoycing bef or in the presence of God, while he was fram the World.

Secondly Note. *Jesus Christ* rejoyced in a Part of God's Work, even (r) his Earth, tl is those that God had in Election chosen for own in a special Manner of *Angels* and Men.

Thirdly Note. *Christ's* peculiar Joy or I light was with the Sons of Men, even those the humane Race, that was given unto him.

Secondly. I *Jesus Christ* (s) rejoyced Spirit at the hiding of special Grace from a Wife and Prudent, and revealing it to Babe O how much must his Joy exceed in his (t) p senting or receiving of them to Himself, or to his Bosom at Death, and at the Resurrecti and at the *delivering up the Kingdom, that C may be all in all.*

(p) *Prov.* 8. 30. (q) *Verse* 30. (r) *Verse* 31. (s) *Luke* 10 (t) *Eph.* 5. 27.

(v) *The Lord thy God in the midst of thee is mighty, he will save, he will rejoyce over thee with joy, he will rest in his Love, he will joy in thee with Singing.*

BELIEVE, the LORD GOD here, is God the Son, that as GOD-MAN the Mediator, because he is also the King of *Israel*, which is one of his offices as Mediator.

AND therefore I will just note a few things.

First Note. THE LORD GOD here is near related to *Israel*, that is to all he has chosen, he is their GOD.

Secondly Note. WHERE this GOD resides, and that is in the midst of his People, or in their midst (w) and when gathered together in his name.

Thirdly Note. WHAT an One he is, for he is almighty One, and so able to save unto the uttermost and therefore,

Fourthly Note. WHAT he will do, he will save, he will rejoyce over thee with Joy, he will rest in his Love, he will rejoyce over thee with Singing or with exceeding Joy.

Now if *Jesus Christ* had Joy or did rejoyce in the foreviewing of them, as *Prov.* 8th, and did rejoyce in his State of Humiliation over them as Babes under all their Weakness, having Sin in them, and abundance of Fears, Troubles, and Temptations attending of them, as he saith, how much it exceeds according to his promises in *Zephaniah* when he presents them fault-

less before the presence of his Glory. 3dly. I will be exceeding Joy unto the Presented, they have Joy now in present Tastes of Ex Communion with God and *Christ*, in Word, in his Promises, in his Ordin in his People, in or with his Ministers, and Works, as they now and then have in the Glimpses of his Glory, that are soon gone. how will their Joy exceed then when are presented before the presence of his G That they have Joy now, all that have experience of Gods love know, and those * s tures in the Margin prove.

BUT surely it will then exceed all present sure, both for Measure and Duration, for see these Scriptures. *He shall see his Face Joy.* Who this is *Elishu* tells us, it is a Mar very low, languishing, dying Condition; says if there be a Messenger with him, th if *Christ* the Messenger of the Covenant be him, an Interpreter, one among a Thou that is, if the Spirit opens the Message C comes with into the poor dying Man's Soul, Message *Christ* is sent with, is to shew unto his Uprightness, that is to acquaint the Soul his own Uprightness as that by which he must appear before the Presence of his Glory, for *Chi* Uprightness, is his doing every thing so ex according to Law and Justice in the room stead of the poor Soul.

(*) *Neb.* 8. 10. *Pf.* 30. 5. 32. 11. 51. 8. 12. *Isa.* 12. 3. 15. 16. *Isa.* 3. 18. *John* 15. 11. 16. 24. *Acts* 1. 3. 5. 2. 15. 12. 1 *Pet.* 1. 8. *Jeb.* 33. 26. *Mal.* 3. 1.

NOW the Spirit interpreting *Christ's* Upright-
ness, or his perfect Obedience, or his Righteous-
ness, unto the Soul as its by imputation, now
the Soul sees him gracious and that he will deliver
him from Hell, and that he shall see his Face
with Joy, or *be presented before the presence of
his Glory with exceeding joy.*

*Thou wilt shew me the path of Life, in thy
presence is fullness of joy and at thy right Hand
are pleasures for evermore.* Ps. 16. 11. No,
Doubt but these Words are *Christ's* Acknowledg-
ment of the *Fathers* Favour to him, as Man, at
his Death and Resurrection, and so of the Joy
that was set before him. *Heb.* 12. 2.

BUT yet it is the Language of Faith in the
Psalmist, and of others, both before and some-
times even in their last Conflict with Death, as I
have heard of and seen of late two Instances, of
those that were near and dear unto me, the one
was my Daughter, who I believe was born a-
gain, even born from above, or of the Spirit before
she was Twelve Years old ; for it seemed to me
that the Work of Grace was begun in her when
she was about seven Years old, or before. And
the last Words that she spake (which I am sure
was not ten Minutes before her Soul departed out
of her Body) as I sat by her Bed Side, were these.
“ Father, I am now a going unto God the high-
“ est Holiness, the everlasting Rock, a bleeding
“ Jesus, who shed his Blood for the Remission of
“ our Sins.” And in that Instant shut her Eyes,
and fell asleep. My Wife also, in the Evening

and Night she died, said, *This Night shall I with my Lord*; and spake the words of *Simon* when he had *Christ* in his Arms; *Lord, now I test thou thy Servant depart in Peace, according to thy Word.* For mine Eyes have seen thy Salvation. And a little after, utter'd these words *He is great in Counsel, mighty in Working*; and in her last Conflicts with Death, cry'd out, *It is hard work to die, but Death is unstung, the sting is taken away.*

MANY such Instances have been in my Day, that GOD doth shew his People the Path of Life at the Hour of Death often times, or a little before, as he did with our Brother, he being comfortably carry'd forth in his Soul in beholding the abounding Grace of GOD and *Christ* in this Testimony with others, and had sweet Peace, and an entire Resignation unto the Will of GOD. So that I may say of him as it is said of some of the Saints of old, *Heb. 11. 13.* These all died in the Faith and so did he in the Faith of these Things and the Text, and so no doubt but saw the Path of Life, and is now in the Presence of his Glory where is fullness of Joy. So that the Paternal Life is *Christ*, as view'd in some Word or Promise of Grace that fills them with Joy and Peace in Believing. But alas, what is this Joy to us which is in the Presence of his Glory, when we have Fullness of Joy without End, or without least Decay; for at his Right Hand are Pleasures for evermore! So that I may conclude now with a little Use of the whole.

First. HENCE learn, That *Father, Son, and Spirit*, have an equal Hand in the bringing a certain Number of the fallen Race of Mankind safe through all the Difficulties of Time unto endless Glory.

Secondly. HENCE learn, That *Jesus Christ* being GOD and Man, is able and meet to be the Saviour and Safety of all that are in Him, He having all the real Properties of both Natures.

Thirdly, HENCE learn, To take heed of a vain Conversation of the turning the Doctrines of GODS free, and full, and special Grace into *Laciviousness*, and of denying the *Lord Jesus Christ*, to be real GOD, one equal with the *Father*.

Fourthly, HENCE learn, The Vanity of trusting in our selves or in any of our Performances, or in any other Creature, Jer. 3. 23. *Truely in vain is Salvation hoped for from the multitude of Mountains*, That is, from the greatest Men either in Church or State, yea tho' never so many of them.

Fifthly, But hence learn, To give all the Glory to *Father, Son, and Spirit* for what you are, and for what you have, and for what you hope in another World.

Sixthly, and lastly, HENCE learn, the Happiness of the People of GOD when they depart hence; for it is out of a World of Sins, Sorrows, Fears, Snares and Temptations, into a World of perfect Freedom from them all, and into a fullness of Joy and Glory.

I conclude with the Apostle here.

*Thou unto him that is able to keep y
 thee from falling, and present thee faultless
 before the presence of his Glory wi
 exceeding joy.*

*To the only Wife God our Saviour
 Christ and Almighty Dominion, an
 Amen.*



F I N I S.

Jehovah Tsidkenu;

OR,

A DISCOURSE

On that Glorious Title of

JESUS CHRIST.

The LORD our RIGHTEOUSNESS,

By JOHN SEDGFIELD.

1 Cor. 1 30. *Jesus Christ who of God is made unto us Righteousness.*

Rom. 4. 11. *That Righteousness might be imputed to them also.*

Rom. 5. 19. *So by the Obedience of one, shall many be made Righteous.*

Rom. 10. 3. *For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.*

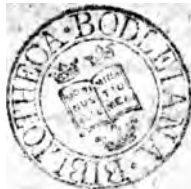
Isa. 45. 24. *Surely shall one say in the Lord have Righteousness --- In the Lord shall all the Seed of Israel be justified, and shall glory.*

Kendal, Printed by THO. ASHBURNER, 1736.

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ADVERTISEMENT

THE Reader is desired to take Notice, That whereas in the Year 17: there was a Sermon printed at *Bells* upon *Redeeming the Time*, by I. S. & two Letters of my Name, and the Place where preached at large, which was taken from my Mouth in Short Hand, and done without my Knowledge. I here declare that I disown it, being but about half of what was delivered in two Sermons; in some Places scarce Sense, wanting seven or eight Sentences together, wherein I was greatly wronged, and have no way to remedy it, but by informing the Reader of it in this Place.



To the READER.

IN a Time when Printing is become so common, that Persons of all Sorts take the Liberty of the Press, I have ventured once more to crowd in a Discourse among the vast throng of Books and Papers weekly and daily published; yet herein as I pretend not to an Ability to humour the Taste of the Polite part of the World, neither do I affect it: Remembring what was observed to me by a learned Minister, in a way of Lamentation, That our modern Politeness, is in as great Enmity and Opposition to the everlasting Gospel, as any Appearance of Satan this Age has produced.

Part of the following Discourse was compos'd at the

Request of an ancient * Friend for
* Mrs. West. her Funeral Sermon, and farther in-
Sand Side. larged, without any manner of view
to be published; but it pleased G O D

that he is a free Agent, and works by what Instrument and Means he pleases, to make it of such Use to many, that some desired it to be preached over again, others desired Copies of it, and others that it might be printed, there being many Inconveniencies attending the two former Requests, (after mature Consideration and Advice, and with much reluctance) I complied with the last: I hope that (tho' some may reject it because of the Author and others because of the Subject yet there are few here and there scattered, who may through the blessing of G O D receive Benefit by the reading, as

others have done by the preaching of it.

I know a great many things in the Subject inverted among Divines, and what Doctrine of Pel is there but some or other have oppos'd it? I have not level'd my Discourse against any Person or Party, but only shew'd unto others, that of Justification and Salvation which I have on my self, so I have on purpose symbolized with the language of our Ancient and Modern Divines, so that if any cavil with what is delivered, it is with them as well as me.

I do not expect that in a time when Religion is become Matter of Contempt and ridicule among many of the learned Part of the World, that this Doctrine should be relish'd by them, who receive nothing for Truth but what is commensurate to the Rules of Philosophy and Logick; but tho' this Doctrine of the Imputation of CHRIST's Righteousness to us, as well as to many other Doctrines in the Scripture, have nothing in them contrary to, yet many are above the reach of human Reason; and whether I deserve the applause of some, or reproach of others, for publishing this Discourse, I hope none of these things will move me: I can truly say I have not it out of Ostentation, but with a view to the publick Good; always striving rather to be useful than popular, hoping it may be agreeable Food to some, tho' it may not suit the Palate of others. Let your Christian Charity cover my involuntary Mistakes, and may the blessing of GOD Succeed my intended endeavours for his Glory and your Good which is the desire of,

your affectionate Friend,
and
Humble Servant,

JOHN SEDGWICK



Jeremiah, CH A P. XXIII. Verse 6.

— And this is his Name whereby he shall be called the LORD our Righteousness.



AS the Captivity of the Jews in Babylon was Typical, and Figurative of our Captivity under the Power of Sin and Satan ; so their Deliverance by Cyrus was Typical of our Deliverance from both the one and the other: by JESUS CHRIST.

And it is very observable, that usually when the LORD promised Deliverance to those Captives, he comforted them with a Promise of CHRIST the great Deliverer, who was to be sent in the Fulness of Time.

For as we believe in a CHRIST already come, so the Old Testament Saints believed in a CHRIST to come, and from the foresight of him as the great Messiah, they fetched all their Comfort, Consolation, and Joy, for they saw his Day, and were glad.

Now the Prophecies as well as the History of CHRIST, were written that we might be-

B

lieve

lieve on the Name of the Son of G O I
 that believing we might have Life thro
 Name : For they prophesied of the Gra
 was to come unto us at the Revelation o
 S U S C H R I S T, and to us is the
 here preached as well as unto them that
 then, and more clearly ; they had it
 dark Shadows, we behold as in a Gl
 Glory of the L O R D.

In the Beginning of this Chapter w
 the L O R D J E S U S C H R I S T fe
 by Four of his most glorious Titles ; the
 and good Shepherd, the Branch, the K
 his Church, and the *Lord our Righteous*
 is the last of these I am now to speak to
 In the Words then you may observe th
 following Things.

1st. His Essential Character, (*He is th*
or Jehovah, as the Word is rendred by
 which is the incommunicable Name of C
 speaking his Eternity, and Self-Existenc
 so carries in it a considerable Proof
 Delty of C H R I S T : For whereas
 and Men, tho' they are *everlasting*,
 shall have no End, yet they are not
 they had a Beginning, but C H R I S T
 same Yesterday, To-day, and for ever, H
 is, which was, and which is to come
 whereas all Creatures have their Bein
 the *Creator*, C H R I S T is independent
 ing his Being in and from himself.

2^d. Here is his Mediatorial Charac
 is our (*Righteousness*) he hath not only a
 te

ness as G O D, but as *Mediator* : For by making Satisfaction to the Justice of G O D for the Sin of Man, he hath brought in an everlasting *Righteousness* ; and that not for himself but for us.

3d. Here is the Propriety that Believers have in this *Righteousness*, it is (*Our*) *Righteousness*, it is not called *his Righteousness*, but *Ours*, it is for *Us*, it is ordain'd to be *Ours* : As much as *Us* to save us, trusting in it as his own, to glorify himself by it ; *Ours*, not for himself, he had no need of it, being G O D blessed for evermore ; *Ours*, not the *Angels* ; neither the *Good*, for they needed it not, having never fallen ; being justified by their own *Righteousness* ; nor the *Bad*, for they are reserved in Chains of Darkness to the Judgment of the Great Day ; but *Ours* who are the Sons of Men ; *Ours*, if we receive Rest, and rely upon it alone for justification, and Salvation.

4th. Here's the Manifestation and Declaration of it, (*This is his Name whereby he shall be called*) i. e. he shall not only be so, but be known to be so : " God the Father shall call him " by this Name, as having appointed him to be " Our *Righteousness*. *Israel*, or every true Believer shall call him by this Name, or glory in him under this Title above any other, as " fetching the greatest comfort and Consolation " from hence."

And this is his Name whereby he shall be called the L O R D our *Righteousness*.

This glorious Text is an entire Proposition of
B 2 it self,

self, and in speaking to it, I shall observe this Method.

1st. Shew what is implied in **CHRIS** being our Righteousness.

2^d. Shew what *Righteousness of CHRIS* is, which is made ours.

3^d. Shew *how* the Righteousness of **CHR** comes to be *Ours*.

4th. Lay down some *Properties* of this Righteousness which is made Ours.

And then improve the whole by way of application.

I. The first Thing proposed, is to shew what is *implied* in **CHRIST's** being *Righteousness*.

(1) It implies that there is no appearing before **GOD** without a *Righteousness*: For we are all guilty before **GOD**, and shall be demn'd as guilty, if we have not a *Righteousness* wherein to appear before him.

Had we stood, and not fallen in our Father *Adam*, our *Innocence* would have been our *Righteousness*; but being fallen, we have nothing else wherein to appear, but the *Righteousness* of *another*, or, we shall be able to stand before the Justice of **GOD**.

And the Reason is evident from the very Nature of **GOD** himself, who is just as well as merciful; and in the Justification of a Sinner, acts as a **GOD** of Justice. 1. J. 1. 9. *He is faithful and just to forgive us our sins, and to cleanse us from all Unrighteousness*: where he is called a just **GOD**, and a S.

he will not pronounce Men Righteous, if they are not, nor accept of them without Righteousness, either in themselves, or in Surety. Thou and I therefore must have *upbeat Righteousness* wherein to appear before G O D, or we shall stand Speechless on the Great Day, Mat. 22. 11, 12. *And the King came in to see the Guests, he saw a Man which had not on a Wedding Garment: And he said unto him, Friend, how camest thou hither, not having on a Wedding Garment? he was speechless.*

) There is thus much implied, That we have no Righteousness of our own wherein to appear before G O D. Hence the Apostle, when he did prove the general Depravity of all the Children of Men, both *Jews* and *Gentiles*, He takes a Passage out of the Fourteenth, and third Psalm, wherein, after the L O R D taken a particular View of, and Inspection of the State of fallen Man, He concludes they were universally, and without Exception corrupted: There is *none Righteous*, says he, *no, not one*. Rom. 3. 10. What! was there one of all the fallen Race, that had escaped the Contagion? *No, not one.*

) We have no *natural Righteousness*, of our own. *Adam* indeed had a *natural Righteousness*, created in the Image of G O D, which consists in *Righteousness*; G O D made Man in his Image, with a Divine Rectitude in all the *Power and Faculties* of his Soul; so that it was *natural* to him to be *Righteous*, as now it is to his

his Posterity to be *unrighteous* ; but
 sed and defiled our *Natures*, and
Natures defile us: So that even t
 thro' *Grace* are justified, and sanctifi
 none of them righteous by *Nature* : R
 ness is not born with us, or inheri
 so, even the Man after G O D's ov
 owned himself shapen in Iniquity, and i
 ceived, *Psal.* 51. 5. And the Apostle te
 we are all by nature, Children of Wrath
 : 2d. We have no *Legal Righteousne*
 can justify us before G O D. By
Righteousness, I mean an exact Con
 Heart and Life, to the Moral La
 was at first written in Man's Na
 is summarily contain'd in the Dec
 Ten Commandments, *Rom.* 10. 5.
 describeth the Righteousness which
 Law, that the Man which doth th
 shall live by them. This Righteousn
Adam had before he sinned, his Hear
 Law answered, as Face answereth
 Glass : And this Righteousness our
 JESUS CHRIST had : For he answer
 in all it's requirements. And if we
 sinned, our Obedience to the Law
 been Our Righteousness, *do this and*
 having sinned, and being corrupted
 that we can do can atone for our fa
 and procure divine *Favour* : Becau
 not able, in a strict and *legal Sen*
 the whole Law, which requires perfe
 and perpetual Obedience,

2. Legal Righteousness must be *personally* formed; the *Man* that doth these things must live by them. The Law hath made no provision of a *Surety* to supply our Defects, and so that for us which we cannot do for ourselves.

3d. Legal Righteousness must be *perfect*: h. in regard of the *Object*, and in regard of *Subject*; *the whole Law* must be kept with *whole Heart*: The least defect either of *its*, or *Degrees* in the Obedience spoils all: l. 3. 10. *Curst is every one that continueth not in all things which are written in the Book of the Law, to do them.* 'Tho' we be not guilty of Murder, Fornication, or Adultery; of Theft, Perjury, or Covetousness, yet, if we do not worship the true GOD as we ought to do; we take his Name in vain, or break his Sabbaths, we are gone for ever, living and dying under that Covenant; nay, tho' we live ever so circumspectly, yet if we do but commit *one Sin*, or, omit *one Duty* in all our Life, we are gone by that Covenant; a failure in the *least Action*, or the *minute Circumstances* of an Action, spoils our Legal Righteousness, and renders us incapable of being justified by the Law.

3d. Obedience to the Law, if it be our righteousness, must be *perpetual*, Gal. 3. 10. *Curst is every one that continueth not in all things which are written in the Book of the Law, to do them.* The Law being once broken in one way and mending Thought, tho' but *once* in all thy Life

Life, it condemns thee for it, and the Place of Repentance in that Covenant afterwards thy Life were never so holy. : Now none of us have personally by, and perpetually, or, continually of Law of G O D, and so none of us : Righteous, *no not one*. Neither the *wise Pharisee* among the *Jews*, who look for Justification by his Obedience to the Law ; nor the proudest *Self justifier* of the Gospel, with all his Train of *Devotional Performances* ; nor the *holiest Saint* lived upon the Face of the Earth, can fore the Bar of G O D in *this Sense*, *What is Man that he should be clean ? As he is born of a Woman, that he should be* Eccle. 7. 20. *There is not a just Man upon Earth good and sinneless nor.* Psal. 143. 2. *Examine me in Judgment with thy Servant : For thou shalt no Man living be justified.* Job. 9. 30. *If I wash myself with Snow-Water, and mine Hands never so clean, yet shalt thou pluck me from the Ditch, and mine own Cloaths shall defile me.* Gal. 2. 21. *If Righteousness come by the Law, then CHRIST is dead in vain.* If there had been a Law given which could have justified us, verily Righteousness should have been by the Law : Gal. 3. 21.

(3) We have no Evangelical Righteousness of our own wherein to appear before God for Acceptance. Some may perhaps think this a strange Assertion, after we have been told by some Writers, that there is an Evangelical Righteousness of our own.

nal Worthiness and Righteousness. which is
 a Condition upon which GOD bestows
 the Righteousness of CHRIST upon us,
 viz. Faith, Repentance, and sincere Obedience.
 At how industrious soever some are to take
 the Crown from off the Head of CHRIST,
 and set it upon their own, yet for my Part,
 I can see no Ground in *Scripture* to conclude,
 that we have any *Evangelical* Righteousness of
 our own, fit to be the Matter of our Justifi-
 cation. There is nothing in Us, or done by
 Us, that can properly be called an *Evangelical*
 righteousness ; when the Apostle *Paul* speaks
 of his own Righteousness, he calls it rather a
legal than an *Evangelical* one, and would not
 be found in it, but in another, even the Right-
 eousness of CHRIST, Phil. 3. 9. *And be-
 hind in him, not having mine own Righteousness
 which is of the Law ; but that which is through the
 Faith of CHRIST, the Righteousness which is of
 GOD by Faith.*

Indeed we read of the Righteousness of
 Faith, which is not so much to be understood
 of the *Act* as the *Object* that Faith apprehends
 and applies, even the Righteousness of ano-
 ther : For when we are said to be justified by
 Faith, it is to be understood *Instrumentally*,
 being the great Instrument to lay hold on the
 Obedience of CHRIST for Justification. And
 so the Church is said to be arrayed or clothed
 in fine Linen : Clean and White, which is
 the Righteousness of the Saints, yet it is not
 inherent in her, but granted to her, Rev. 19.

8. *To her was granted that she should be arrayed in fine Linnen, Clean and White ; For the fine Linnen is the Righteousness of the Saints.*

The best Righteousness we can suppose ourselves to have, whether *Legal* or *Evangelical*, not fit to appear before G O D in: For the Prophet tells us, we are all as an unclean Thing, and all our Righteousnesses are as *filthy Rags*. Isa. 64, 6. Our best Duties and Performances, tho' never so plausible, are so defective and far short of the Rule, that they are but *Rags*, and so cannot cover us ; and have much Sin and Corruption cleaving to them, so they are as *filthy Rags*, and therefore are odious and nauseous in the Sight of G O D : I mean when we would do Good, Evil is present with us, and if the L O R D should deal with us in strict Justice, even the Iniquity of our *best Things* would be our Ruin, Job. 9. 15. *Though I were Righteous, yet would I not answer, but make my Supplication to my Judge.* A sensible Believer would not be found in any Righteousness of his Own for a World : For it is but a filthy and defective, not a sinless and perfect Righteousness.

(4) Therefore there is a necessity of having *another* and a *better* Righteousness than our own when we go in to appear before G O D. Now there is no other Righteousness but that of J E S U S C H R I S T, which will stand us in any day at the great Day ; if we have not this Righteousness upon us, we shall never be able to stand before the awful Tribunal of the great G O D.

is so holy that he cannot look upon Sinners in themselves, without Indignation. we have not on us the *Wedding Garment*, the rent of our *Elder Brother*, we shall stand naked at the Great Day. If we be not stript of *filthy Garments*, and cloathed with *Changeiment*, even the *best Robe*, we shall not be loved of our heavenly Father, but shall be left naked, and expos'd to Shame before Angels and Men ; hence our LORD counsels us to buy of him *White Raiment*, that we may be clothed, and that the shame of our Nakedness do not appear, *Rev. 3. 18.* Our first Father *Adam* being sensible of the dreadful Presence of an angry GOD, and the wanting of a *Righteousness* then his own, fled from the Presence of the Lord, and hid himself among the Trees of the Garden. And thus it will be with us at the Great Day of Judgment, if we be left in our own Righteousness. *Paul* being sensible of this, Counts all his Righteousnesses as Dung, that he may win CHRIST, to be found in him, not having, says he, mine Righteousness, which is of the *Law*, but which is through the *Faith of CHRIST*, Righteousness which is of GOD by Faith, *3. 8, 9.* He knew he was lost and undone by his Intentions and Purposes, if he depended upon Righteousness of his own, short of the Righteousness of CHRIST ; here he desired to be found, in this City of refuge he would surrender himself, that he might be hid in the Day of GOD's Anger.

C 3

2. Which

II. Which brings me to the next thing to enquir'd into, i. e. *What Righteousness of CHRIST it is which is made ours.*

Now here it will be necessary to consider CHRIST as to his Two Natures, his *Godhead*, and his *Manhood*; which tho' they plainly to be *distinguished*, yet impossible to *divided*. To each of these Natures belong a Righteousness, which Righteousness is Essential to that Nature, so that it is as easie to cause Nature to be extinct, as to separate righteousness from it; As he was *G O D*, he was Righteous, yea, Righteousness it self; it is impossible for *G O D* not to be Righteous, as to be; he is the Righteous Lord who loves Righteousness. As he was *Man* he was Righteous also, being blameless and without Spot, free from all Imputation of Sin, hence he challenges the *Jews*, which of you convinceth of Sin, *John* 8. 46. In all his Life he was blameable, and unreproachable, Spotless, & free from all Infection of Sin, *1. Pet.* 1. 19. a Lamb without Blemish, and without Spot, *Heb.* 7, holy, harmless, undefiled, separate from Sinners. As to *Original Sin*, he had none in him, *John* 3. And as to *actual Sin*, he never did or spoke evil, *2. Pet.* 2. 22. Nay, he never sinned much as in *Thought*, but was absolutely, & in all respects *without Sin*, *Heb.* 2. 15.

Some also speak of a Righteousness which consists in the *Union of both Natures*, which is essential to his being capable of the Mediator Office which he was intrusted with

it in none of these Sences is he called the *Lord of Righteousness* : Because we are not made partakers of these *Righteousnesses*, none of them are laid upon us, so as we are made *Righteous* thereby : For they are essential to his *Natures* and *Essence*, and so cannot be communicated to another : For if he part with his *first* Righteousness, he parts with his *Godhead* ; if he parts with his *second* Righteousness, he parts with the *Purity* of his *Manhood* ; if he parts with the *third* he parts with that *Perfection* which *Capacitates* him for the Office of a Mediator ; yet each of these has their *Usefulness* to us, to render that Righteousness which is made ours *effective* for our Justification. The Righteousness of his *Godhead* gives *Virtue*, the Righteousness of his *Manhood* gave *Capacity*, and the Righteousness of his Office gave *Authority* to that Righteousness which is made ours, as one expresses it, but now this Righteousness of Christ which is made ours, is a Righteousness of Performance ; and this is either *imputed* or *imparted*, the one for our *Justification*, the other for our *Sanctification*.

1. There is an *imputed* righteousness which is ours for *Justification* : His whole Obedience to the Law of G O D, both *active* and *passive*, at which he *did* and *suffered*, as being in the room and place of Sinners is *imputed* to them for their Justification : For as all the Sins of a People were laid upon him, and he stood in their *Law-Place*, and satisfied divine Justice in their *room* and *stead*, so what he did and suffered is as really *accounted theirs*, as if they had done

done and suffered it in their own Persons. This is a Righteousness **CHRIST** had no need of either as God or Man, or as Mediator with reference to himself, and therefore it is made over unto his People. This is that the Apostle speaks of, Rom. 5. 19. *As by one Man's Disobedience many were made Sinners : So by the Obedience of one shall many be made Righteous.* As we were doubly indebted to **G O D**, so **CHRIST** performed a two-fold Obedience for us ; as rational-Creatures we owed perfect Obedience, and as sinful Creatures we owed *Eternal Sufferings* ; the First a Debt to **G O D**'s Holiness, and the Second a Debt to his Justice. Now **CHRIST** fulfilled all righteousness for us in both respects.

1. His *active* Obedience is one Part of our Righteousness. The **L O R D J E S U S** in his own Person, while he was here upon Earth did fully obey the Law, perfectly conform to it, and all its holy Commands ; which perfect Obedience to the Law is made over, reckoned, and imputed to his Members, as if they themselves had in their own Persons performed it.

Hence saith the Apostle, Rom. 8. 3, 4. *For what the Law could not do in that it was weak thro' the Flesh, G O D sending his own Son, in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us.*

The Righteousness of the Law is not fulfilled in Believers *subjectively, inherently, and personally* but *legally and imputatively*, they being **CHRIST** as their Covenant, Head, and Surety.

ty ; hence it's said, that the Righteousness of the Law might be fulfilled *in us*, not *by us*. There is but two ways whereby the Law may be fulfilled, either by Believers themselves, or some other ; but seeing Believers cannot do *by themselves*, it must be done by *CHRIST* for them, and imputed to them. Now *CHRIST* has fulfilled the Law of *GOD* in every Branch of it ; he walked in all the Commandments of *GOD* ; he performed perfectly, both in Word and Deed, whatsoever the Law required ; his whole Life was a constant course of Obedience ; he was Obedient unto Death, *Phil. 2. 8.* Or until Death, as some understand it. Thus he told *John Baptist*, that it came him to fulfil all Righteousness, *Matt. 3.*

2. His *Passive Obedience* is another Part of our Righteousness, i. e. the Sufferings of *CHRIST*'s Soul, and Body ; the cursed Death which he underwent upon the Cross ; there it was that our Sins were laid on him, and he bare the punishment of them, even that Wrath and Curse, which otherwise should have been born of us, *1 Pet. 3. 18.* *CHRIST* also hath once suffered for Sins, *the just for the unjust*, Chap. 2. *Who his own self bare our Sins in his own Body on the Tree :* For the Lord laid on him the iniquity of us all, *Isa. 53. 6.* The Sins of his People, past, present, and to come, was put unto *CHRIST*, and he suffered *Pain*, tho' not *Local Hell* for them. His Death was in the nature of a *Propitiation* ; the same that

that was due to us for our Sins, and for Satisfaction of Divine Justice, was laid up him; He suffered the Punishment of *Sense*, which made him cry out my Soul is exceeding sorrowful, even unto Death, And the Punishment of *Loss*, which made him cry out, *GOD*, my *GOD*, why hast thou forsaken me; hence the Apostle says, *Rom. 3. 25*. That *G* hath set him forth to be a *Propitiation*, through Faith in his Blood, to declare his righteousness for the Remission of Sins that are past.

C H R I S T having died and suffered, *P*ar is procured, and this righteousness declared; and there is a further Manifestation of it in his Resurrection and Ascension, *Rom. 4. 25*. *I* was delivered for our Offences, and was raised again for our Justification, *John 16. 10*. *We* told the Spirit shall reprove or convince the Works of righteousness, because I go to my Father, and ye see me no more.

Now this active and passive Obedience *C H R I S T* did Two things for us, it *satisfied* and it *merited*; and tho' these Two are not to be separated, yet I humbly conceive there is a difference to be made between Satisfaction and Merit. *Satisfaction* hath Relation to some past, which Justice required him to make compensation for, *Merit* seems to have relation to something to be enjoy'd for the time to come, which a Price is paid for; as a Man may not lawfully undertake to satisfy a Creditor for another Man's Debt, but also purchase for him an inheritance, so *C H R I S T* hath not only

ie Debt of Sinners, but purchas'd Grace and glory for them. As there were two things which the Law required or demand'd, *viz.* perfect Conformity to its Commandments; Satisfaction, or undergoing its Penalties upon the Violation of it, so our LORD JESUS CHRIST answered both the *preceptive* and *mandatory* Part of the Law: He fulfilled it *actively* both as he shun'd whatever *Evil* it prohibited, and also did whatever *Good* it enjoined; being *originally* and *actually* Holy, he acted all along in an exact and universal Conformity to the Commands of the Law. The *penal* and *minatory* Part he fulfilled *passively*, by bearing its Curse when he lay'd up on the Cross. By the *latter* he satisfied Divine Justice ~~as~~ what was *past*, making full Expiation for Sin, whereby we are freed from Guilt and Condemnation; by the *former* he merited for the *Time to come*, whereby we are entitled to Heaven; by both which a *complete* Righteousness is wrought out for his People.

I. CHRIST by his Passive Obedience hath answered the *penal* or *vindictive* Part of the Law, being made a Curse, and so undergoing what the Law threatned. He hath satisfied Divine Justice for our Breach of the Law both *original* and *actual*, which could not have been done any other way; the Blood of Bulls and Goats, Bulls and Rams, could not take away Sin, for then CHRIST might have been spared, all the Beasts of the Forests, and Cattle upon a thousand Hills being his; but Justice would not be pleased with Thousands

of Rams or with Ten Thousand Rivers of Q^{ue}enay, if a Man had given his First born for Transgression, and the Fruit of his Body for Sin of his Soul, all would have fallen infinit short of answering the Demands of Divine Justice; but CHRIST being an *Infinite* Person hath made compleat Satisfaction to Infinite Justice.

The *Dignity* of his Person put Virtue & Value into his Sacrifice, so that now GOD is well pleased with him for his *Righteous Sake*, Justice seeing the Travail of his Soul satisfied. Thus hath he condemned Sin in Flesh, and removed the Curse and Wrath GOD from his People, Gall. 3. 10. 13. *I said cursed is every one that continueth not in things, which are written in the Book of the Law, to do them*; but CHRIST hath redeemed from the Curse of the Law, being made Curse for us; for it is written, cursed is every one that hangeth on a Tree.

You see he hath by his Death and Satisfaction procured our Discharge and Absolution from the penalties of the Law, which we deserve by our Transgression; for as he became Condemned to Death, even the Death of the Cross by that Obedience we are pardoned, Freed from Guilt and Wrath, Hell and Damnation, Job 33. 24. *Then he is gracious unto me, and saith, deliver him from going down to the pit*. How comes this about? I have found a Verse (says he) and Verse 26. *He will render unto every Man his Righteousness*, i. e. he will impute and reckon the Righteousness of CHRIST

the poor humbled Sinner.

II. CHRIST by his Active Obedience hath answered the *mandatory* and *preceptive* Part of the Law, and so hath *merited* for his People, to which End he was made under the Law, & subject to the Law, bound and obliged in all things to conform to its Righteousness, not only as a *Man* and *Creature*, but as a *Mediator* and *Surety* of his People.

Indeed if CHRIST had been only subject to the Law as a *Man*, and so bound for himself to do what he did, his Obedience could not have been made over to others, or merited for others, because it would have been a due debt, and for himself: but seeing he obeyed not as meer *Man*, but as *God-Man*; so it became meritorious for others.

And indeed this *Active Obedience* was necessary, inasmuch as our Righteousness and Title to Eternal Life does indispensibly depend on it; for unless the Law had been fulfilled, we could have had no Title unto Eternal Life; by the *Passive Obedience* of CHRIST a Person might have been pardoned, and saved from Hell, and yet not taken into Heaven, but have been annihilated; but by the *Active Obedience* of CHRIST Eternal Glory is merited, and his People in due time put into the Enjoyment of it, Titus 3. 7. *That being justified by his grace, we should be made Heirs, according to the hope of Eternal Life.*

The Condition of the Old Covenant was, do *Live*; and this remains still in Force, un-

orious within; and her cloathing to be of brought Gold, *Psal.* 45. 13. There is a Righteousness *within*, as well as *without*, in which Believers shall be presented before the Presence of the Father: For without holiness no Man shall see the Lord.

Now there is a Stock of Grace and Holiness laid up in C H R I S T for this very Purpose, to be given out to those that come for it. Hence it was that *David* fled for Sanctification, under the decays of Grace, *Psal.* 51. 7. 10. *Curge me with Hyssop and I shall be clean: Wash me and I shall be whiter than Snow. Create in me a clean Heart O GOD, and renew a right Spirit within me.*

And Soul, dost thou want Grace? purifying Grace? Sanctifying Grace? Would thou be more Holy in Heart, and in Life and Conversation? Go to C H R I S T, who is of G O D made unto his People *sanctification*, 1 Cor. 1. 6. He is the Fountain of all Grace, and of his fulness have we received, and Grace for Grace. Therefore if you have savingly closed in with him, you may reckon your selves to have an Interest in this Righteousness as well as the other, *Rom.* 6. 11. Likewise reckon your selves to be dead indeed unto Sin; but alive unto G O D through Jesus Christ our Lord. Christ being the *Head* and you the *Body*, he will communicate Holiness unto you: For as we have an *imputed* Righteousness from him for which G O D doth justify us, so with this we have a *derived and communicated* Righteousness which

which is within us, viz. a Communication of the Divine Nature to us; tho' the former is what is chiefly intended in our Text, and what I shall have an Eye to in what follows.

III. The Third Head propos'd is to shew how this Righteousness of CHRIST becomes *Ours*.

1. This Righteousness becomes *Ours* by the Ordination, Appointment, and Gift of GOD. Hence it is called the Righteousness of GOD. Because as it was wrought out by Christ who is GOD, so it is the Righteousness which GOD hath ordained and appointed for our Justification, *Rom. 3. 21. Chap. 10. 3. Phil. 3. 9.* This Righteousness of Justification is not a Righteousness *inherent* in us, but freely *bestowed* upon us, and given to us by GOD the Father; hence it is called the *Gift* of Righteousness, *Rom. 5. 15, 16, 17.* This is not a Gift of our own making, but made for and bestowed upon us. It is the Righteousness of CHRIST as wrought out by him, and Believer as given to him, or imputed and reckoned unto him for Righteousness, *1 Cor. 1. 30.* Who is of GOD made unto us Righteousness *i. e.* GOD the Father made him over to us as such, and accepts of his Obedience as if it were our own. This Imputation, tho' it may be reckoned a Notion and Invention of Men yet it is the Way wherein the Holy Ghost expresses it, *Rom. 4. 6.* even as *David* also describes both the Blessedness of the Man unto whom GOD imputeth Righteousness without Works *Verse 11.* that Righteousness might be imputed

to them also. And indeed this Righteousness can be of no advantage to us till it becomes, till it be made over to us by GOD, v. 19. 8. *And to her it was granted that she should array'd in fine Linnen Clean and White*. For this Linnen is the Righteousness of the Saints.

2. This Righteousness becomes ours by virtue of our Union with CHRIST: Besides the *fiducial* Union there is between CHRIST and Believers, some of our * Divines speak of a *legal* Union, such an Union as there is between a principal Debter and the Surety who hath undertaken for him and paid his Debt, the Law reckons them but as one; what Payment the Surety hath made for the Debter in his Name, is firmly made over unto him, the Law accounts it as if the Debter himself had payed; and dischargeth him thereupon as if it had been his own Personal Act and Deed: because of that intimate relation or Oneness, it there is betwixt them *in the Estimation of the Law*. Such an Union there is between CHRIST and his People, he is our *Sponsor* Surety, and so in Law one Person with us, (Lev. 7. 22.) And his Obedience being not that of a *Private* but *Publick* Person and our Representative, therefore, by his Sufferings and Satisfaction, he hath payed whatever we owed Divine Justice; when he engaged with the Father on our Behalf, we may suppose his Language like that of Paul to Philemon concerning Onesimus, *If those for whom I have undertaken, hath wronged thee, or owed thee ought, put that on*

Dr. Jacob, Dr. Stedman, Mr. Flavel. ming

mine account, I will pay it, Ple'mon Jer. Now he standing in our Room, and suffering in our stead. what he did and suffered is shared ours by Virtue of the Union between. As all the Debts or Riches of a Person made to another, becomes his or hers, to whom he or she is married, so in this Case. As *ADAM* was our publick Head and Representative, though we did not *personally* eat of the forbidden Fruit, yet we *legally* did, and *G O D* most justly reckons us guilty of it as if we had done the Fact in our own Persons : Because we were in him not only *naturally* as our natural Root and common Parent, but *legally* as our federal Head and Representative. Now *CHRIST* the *Second Adam* is a head communicating his Seed no less then the first *Adam* was to Posterity, and therefore by virtue of this Union his Righteousness becomes ours, *Rom. 5. 18*. Yea, it is by virtue of this Union, that there is an interchanging of Names between *CHRIST* and his People ; they are called *CHRIST* *1 Cor. 12. 12*. And the *L O R D* our Righteousness ; the very Name by which he is called in our Text, *Jer. 33. 16*. This is the Name wherewith *See* shall be called the *L O R D* our Righteousness.

Union is the Ground of Imputation, and we can expect no share in the Righteousness of *CHRIST*, unless we be first in him. *1 Cor. 5. 21*. Shews there is a change of Persons between *CHRIST* and us in this great fair ; for he hath made him to be Sin for

who knew no Sin ; that we might be made the Righteousness of G O D in him,

3. This Righteousness comes to be ours by Faith. Faith is an Instrument to apprehend that which justifieth, even C H R I S T and his Obedience.

As the *Israelites* stung with fiery Serpents were cured, so are we justified : Now the *Israelites* did nothing at all but look to the Brazen Serpent, so are we to do nothing at all for our justification, but fix the Eye of our Faith upon C H R I S T. The Bankrupt pays the Debt by accepting the Payment made by the Surety. And in this Sense it is I understand we are said to be justified by Faith, and that Faith is said to be imputed to *Abraham* for Righteousness, which is not to be understood of it as our *Act*, or so it is as a filthy Rag and Dung, but as it is the most fit and proper *Organ* and *Instrument* to receive and lay hold upon the Righteousness of C H R I S T ; as it is a Friend's Gift that enricheth me, and not my taking it into my Hand, so it is the Righteousness of C H R I S T that justifieth me, and not Faith by my *Act*. And yet it is Faith, and not Hope, or Love, or any other Grace, that is the proper Instrument to receive and apply this Righteousness to us, Rom. 5. 11. *We also joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement.* This is the way that *Paul* would be justified, as knowing that Faith is the ordained Means of actual Interest in, and receiving Benefit by his Blood and Righteousness,

Phil. 3. 9. and we read of Faith in his Blood
Rom. 3. 25.

This Righteousness indeed is *white Raymen
Beautiful and glorious Apparel*, but it will never
cover our nakedness unless it be *put on*
and we be clothed therewith ; now this is put
on by Faith on our Part, **Rom. 13. 14.** *put on*
on the Lord Jesus Christ, **Rom. 3. 22.** *for by him*
all that believe are justified from all things, from
which ye could not be justified by the Law of Moses
Acts 13. 39.

IV. The 4th thing is to speak of the Properties of this Righteousness.

And I shall only mention *two* as comprehending many others in them.

I. It is a perfect and compleat Righteousness

It is so full and perfect, so adequate to all the demands of the Law, that the Law could not but say I have enough, I am fully satisfied I can ask no more. The Righteousness of **C H R I S T** is every way as *long* and as *broad* as the Law of **G O D**, and so is a complete and perfect Righteousness ; there is no defect or flaw in it, nothing a-wanting to make us happy here and hereafter ; I have seen an end of Perfection ; (says the *Psalmist*) but thy Commandment is exceeding broad, **Psal. 119. 9** when we bring Our own Obedience to the *broad* Command of **G O D** we find it so far short of answering its Dimensions ; but **C H R I S T**'s Obedience is proportionable and answerable therunto : So that tho' we are short in our selves we shall both in *Person* and
Part

Performance be presented compleat in him, *Ch*
12. 10. i. e. fully and perfectly Righteous ; you
 need no more to render you the Objects of
 divine Acceptance ? For he is well pleased for
 this Righteousness sake. This is my beloved
 Son (says he) in whom I am well pleased, *Mat.*
3. 17. and he hath made us accepted in the be-
 loved, *Eph. 1. 6, 2.* It is an everlasting Right-
 eousness : 'tis everlasting in the Counsels of it,
 and will be everlasting in the Consequences of it.
 The Author of it is the everlasting Father, and
 it is of everlasting Virtue : For he is able to
 save to the uttermost all that come unto GOD
 by him, to the uttermost of GOD's Mercy,
 and the Sinner's Misery, to the uttermost Du-
 ration of Time, and to the uttermost Ages of
 Eternity, *Dan. 9. 24.* he is said to make an End
 of Sin, and to bring in everlasting Righteousness.
 GOD might justly have made an end of Sin
 by making an End of the Sinner, but he hath
 found out such a way as to save Sinners, by
 providing a Righteousness which is of infinite and
 eternal Virtue : For, as GOD from all Eter-
 nity immutably purposed in himself to bestow
 this Righteousness upon all his Peopl., so he
 will never *abolish* it and lay it aside ; but it is
 a Righteousness which shall *continue* when these
 visible Heavens are vanished away, and this
 Earth dissolved : Even in the new Heavens and
 new Earth, which we look for, wherein shall
 dwell this Righteousness for ever, *Isa. 51. 6.*
Left up your Eyes to the Heavens, and look upon the
Earth beneath : For the Heavens shall vanish away
like Smoke, and the Earth shall wax old like a Gar-

ment, and they that dwell therein shall dye in like manner : But my Salvation shall be for ever, and my Righteousness shall not be abolished.

The Application,

1. Use is for *Information*, and from hence we may learn these following things.

1. The great *Ignorance* and *Folly* of most Persons in the World, who take up with any thing short of the Righteousness of C H R I S T, for Justification and Salvation.

Many depend upon the *mere Mercy* of G O D, not considering that he is *just* as well as *merciful*, and that we must have a Righteousness some where or other, or we are miserable.

Others depend upon their being the *Creatures* of G O D, the workmanship of his own Hands, not considering they are not such *Creatures* as G O D at first made them, but *Enemies* and *Rebels* to his Laws, and so are far from being the *Objects* of his Mercy in themselves. We have a remarkable Place to this Purpose, *Isa. 27. 11. For it is a People of no Understanding : therefore he that made them will not have Mercy on them, and he that formed them will shew them no Favour.*

Others depend upon their *Morality*, thinking thereby to patch up a Righteousness of their own; for there is a natural propensity in Man to the Works of the Law; the Vessel favours of the Liquor that was first put into it.

Being convinced that they have offended and
wronged

longed G O D, the next thing is to betake
 themselves to do something whereby they may
 gratiate themselves with him, and make him
 friends for the wrong they have done him and
 then they have done some good thing, there
 they rest and rely, and hope to have Salvation
 for it. How common is it to hear such Lan-
 guage as this, we hope to be saved as well as
 others, we do no body any harm, we live qui-
 etly among our Neighbours, we pay every one
 his own, we wrong no body either by Word
 or Deed, we are charitable to the Poor, and
 contribute constantly to Church, &c. why all these
 are good in their Place, but if you depend up-
 on these for Salvation, and think thereby to ob-
 tain the Favour of G O D, Pardon of Sin,
 and Heaven, you will meet with a great Dis-
 appointment; for the *Pharisees* did more than
 this, and yet our L O R D says, that ex-
 cept your Righteousness exceed the Righte-
 ousness of the *Scribes and Pharisees*, ye shall in
 no Case enter into the Kingdom of Heaven,
Mat. 5. 20. They were in a great measure free
 from gross Infirmities, and performed a great
 many good Works, but they made a Righteous-
 ness of them, and so spoil'd all, Luke 18. 9,
 10, 11, 12. *He spake this Parable unto certain
 which trusted in themselves that they were righteous,
 and despised others. Two Men went up into the Tem-
 ple to pray; the one a Pharisee, and the other a Pub-
 lican; the Pharisee stood and prayed thus with him-
 self, G O D I thank thee, that I am not as other
 men are, Extortioners, Unjust, Adulterers, or even*

as

at this Publican, I fast twice in the Week, I give Tithes of all that I possess. The Jews rest here, but met with a Disappointment, *Rom. 30 31, 32.* What shall we say then? That the Gentiles which followed not after Righteousness, have attained to Righteousness, even the Righteousness which is of Faith; but *Israel* which followed after the Law of Righteousness, hath not attained to the Law of Righteousness, Wherefore? Because they sought not by Faith, but as it were by the Works of the Law: for they stumbled at that Stumbling Stone, *i. e. JESUS CHRIST.*

And so will it fare with all *Self Justiciaries* at the great Day; for nothing short of the Righteousness of *CHRIST* will do, *Gal. 2 16.* *Knowing that a Man is not justified by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ; that we might be justified by the Faith of Christ, and not by the Works of the Law.*

2 Learn the wonderful Condescension of God the Father to us, in providing such a Righteousness for us who have none of our own. It is wonderful ~~Love and~~ Condescension and Love! That tho' he will have his Justice satisfied, yet he will dispense so far with the Offender, as not to demand Satisfaction from *himself*; but will allow the Substitution of a *Servant* to make Satisfaction, is not here Granted indeed! that he should thus contrive the Satisfaction, and give his own Son to make it. Suppose he would have accepted a Satisfaction yet he might have left it to the Offender,

we found the Way and Means of making it; but herein is Love! That G O D should pitch upon his own Son, to die and suffer, in order to make Satisfaction to divine Justice for us; and that he should accept of his Obedience as Righteousness for us, and not for *Angels*; that he should translate our Sins from us to C H R I S T, and exact full Payment at his hands, when he was under no Obligation to us more than the fallen Angels, but might have honoured justice in the Damnation of both alike, is not this distinguishing Love and Grace indeed! 1 *John* 4. 9-10. In this was manifested the *Love of G O D* towards us, because that G O D sent his only begotten Son into the World, that we might live through him. *Herein is Love*, not that we loved G O D, but that he loved us, and sent his Son to be the Propitiation for our Sins, *Rom*, 5. 8. But G O D commended his *Love* towards us, in that while we were yet Sinners C H R I S T died for us.

3. Learn how Justice and Mercy are reconciled, and are with infinite Wisdom glorified in the Accomplishment of Man's Redemption and Salvation by J E S U S C H R I S T.

We may suppose a Contest between *Justice* and *Mercy* about the Salvation of Sinners whom G O D foresaw would plunge themselves into a woful Condition; *Justice* pleading for their Destruction, *Mercy* pleading for their Salvation; *Justice* cries out the Sinner has violated the Law, rebelled against Heaven, trampled upon Goodness,

Goodness, and injured me, and I must and will be satisfied, to Hell the Sinner must go, and suffer the Vengeance of eternal Fire. It is true, says *Mercy*, I acknowledge the Charge just, Man hath by his Sin greatly wronged thee, and purged himself into a miserable State and Condition, but if he be damned what will become of me, how must I be glorified? The Angels sinned and fell, and I was not glorified by their Redemption, there was no *Mercy* for them but *Wrath* and *Vengeance*, and if Man fall a Sacrifice to Justice, I shall be buried in *Obscurity* and *Oblivion*.

No, says infinite *Wisdom*, I have found out a way for your Reconciliation, whereby you shall meet together in a sweet Harmony; I have found out such a way whereby *Justice* shall be satisfied by the Sacrifice of the Son of GOD in the room and stead of poor Sinners. The utmost Farthing shall be paid for it, a more complete and plenary Satisfaction than ever Man could have made, but he suffered to Eternity, and by this means *Mercy* shall be glorified in the full and free pardon of Sinners; and how was this, but by CHRIST's becoming our Righteousness. Had Sinners been saved without *Satisfaction*, *Justice* had been wronged, and had the Sinner himself been the *Sacrifice*, *Mercy* could not have been displayed; but now by this Righteousness of CHRIST, Justice is paid in its Severities, and Mercy pleas'd in its Indulgencies. Thus *Mercy* and *Truth* are met together. Righteousness

Righteousness and Peace have kissed each other, *Psal.*

4. 10. Here we have the wonderful Contrivance of *infinite Wisdom*, whereby a blessed Harmony is procured among the Attributes and Perfections of G O D, which could have been done no other way then by this Righteousness of Christ.

4. Learn by what way and Means we come to be justified in the Sight of G O D, it is by J H R I S T's Obedience in his Life and Death, and by which he fulfilled the Law's Righteousness, whereby we are justified. The Translation of our Sins to, and their being laid upon J H R I S T, was held out evidently by some Sacrifices under the Law, wherein by confessing their Sins with their Hands laid upon the Head of the Sacrifice, the Offenders passed over their Offence before they could be discharged; and this leads us to J H R I S T for our Justification: Because our Sins are translated from us to him before we can be Righteous; and in the same Sense that he has made Sin in the very same sense, we are made Righteous; now he was made Sin for us by Imputation and not by Infusion; he had no Sin in him, nor did he any Sin, but our Sins were laid upon him, and reckoned to him, and so his Righteousness is ours by Imputation; it is not a Righteousness in us, but a Righteousness put upon us whereby we are justified, *Ezek. 16. 14. Thy Beauty was perfect through my cleanliness which I had put upon thee saith the Lord God.*

5. Learn what Ground and Foundation
 F here

there is for the Christian's *Consolation* and *Triumph* under the greatest Afflictions, yea, in the Hour of Death. There is ground of *Comfort* and *Consolation* for poor distressed Souls. Are your Consciences perplexed with the guilt of Sin? Here is a Righteousness whereby you are justified, and sanctified, which is sufficient to create *Peace and Quiet of Conscience*, Rom. 5. 1 *Therefore being justified by Faith, we have Peace with G O D through our Lord Jesus Christ.* Christ is first King of Righteousness, and then King of Peace. Are you troubled and perplexed about the weakness of your Grace, as well as for the Strength of your Sin? Fly to this Sanctuary the Righteousness of CHRIST; this cannot only cover your Sins, but also the Imperfection of your Graces: For it is such a Righteousness as *satisfies* all the Demands of G O D's Justice, and nothing less can pacify Conscience; here is a Righteousness too happy for all your Sins, Rom. 5. 20, 21. *Where Sin abounded Grace did much more abound: That as Sin hath reigned unto Death, even so might Grace reign through Righteousness, unto eternal Life by Jesus Christ our Lord.*

O then let the troubled Conscience fly from the Sin that pursues it, to this secure Righteousness: It is only this Righteousness made yours, that can scatter your Fears, and answer your Scruples. Joh. 14. 1. *Let not your Heart be troubled: Ye believe in God believe also in me.*

Here's ground also for Triumph over all Enemies, within and without, whatever Charge

aid against you by Sin, Satan, and the World, Law, or Justice, under Afflictions, or upon a lying Bed, you may answer them all with this Righteousness. The Apostle Paul did so, Rom. b. 33, 34. *Who shall lay any thing to the charge of God's Elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.* CHRIST having paid your Debt, and procured your Release, who is he that can, nay, dare lay any thing to your Charge so as to demand the Debt over again.

II. Use by way of Exhortation, to be exhort-
ed.

I. To *disclaim* and *disown* all Righteousness of your own in point of Justification: For there is no standing before GOD in our own Righteousness. The most eminent Saints of GOD in all Ages have utterly *disclaimed* and *disowned* their own personal Obedience in the point of Justification. They durst not place confidence in the best of their Duties and Performances, as knowing that all their good Works through the whole Course of their Lives, tho' they have been never so active for GOD, and useful in their Generation, yet all could not be a sufficient Righteousness to appear before GOD in Job 9. 20. *If I justify my self my own Mouth shall condemn me: If I say I am perfect, it shall also prove me perverse.* Again Chap. 42. 6, *I abhor my self in Dust and Ashes:* Notwithstanding all his glittering moral Vir-

ues, and all his best Performances, he loathed and abhorred himself, and yet by the Testimony of GOD, there was not his equal upon Earth.

So David a Man after GOD's own Heart, who fulfilled all the Will of GOD, cries out *If thou Lord, shouldest mark Iniquities : O Lord, shall stand ! But there is forgiveness with thee : that thou mayest be feared,* Psal. 130. 3. 4. And Daniel a Man of singular Integrity, a Man greatly beloved of GOD, yet renounceth all Self-righteousness, and desires to be heard and accepted for the LORD's Sake, i. e. the Lord Jesus Christ's Sake, Dan. 9. 17. ver. 18. *For we do not present our Supplications before thee for our Righteousness, but for thy great Mercies.* Paul also who had as much to boast of, and glory in, as any other (Person,) yet renounceth all his point of Justification, Phil 3. 7, 8. *But what things were gain to me, those I counted loss for Christ, yea, doubtless and I count all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord : For whom I have suffered the loss of all things, and do Count them but dung that I may win Christ.* What did he count Loss ? Not only the Evil that he had done, but the Good he had done ; all his Duties, Privileges and Performances ; yea, he counted them but *Dung* that he might win CHRIST. Our own Performances are to be esteemed *Gold* in Sanctification but *Dung* to be *abhorred* in Justification ; hearing, reading, praying, Meditation, Alms-giving, and other acts of Religion and Devotion

is good in Sanctification, but they are of no use in point of Justification.

Take up all Duties in point of *Performance*; lay them all down in point of *Dependence*; or tho' you should live in the nearest Conformity to the Law, yet there would be some awful mixtures, in the most spiritual Duties, which would be enough to condemn you without the Righteousness of *CHRIST*.

2. Take heed of *mixing* and *joining* any thing of your own with the Righteousness of Christ or your Justification. Tho' some are not so humble as to disclaim all their own Righteousness, nor so confident as to say their own Acts, their Faith, Repentance and Obedience, is their evangelical Righteousness, yet they would make mixture of their own and the Righteousness of *CHRIST* together, i. e. they must do what they can, and *CHRIST* make out the rest; that else is the meaning of such Expressions as these? *CHRIST* hath made *GOD* reconcilable, that he hath rendred the Salvation of men possible, &c.

And hence it is that so many poor Creatures are tugging at the Task of Repentance, Reformation and Obedience, thinking thereby to satisfy *GOD* for what they have done amiss, as they could recompence *GOD* or make him amends for their Offences. But let me tell thee well, there is no covering will either protect thee from the wrath of *GOD*, or present thee and thy Duties acceptable with *GOD*, but this Righteousness. Shouldest thou make up a Covering

Verger of the *finest Duties or Works* of Righteousness that ever was Spun by the *finest Loom* in the World; it would prove a *Fig-leaf Covering* which would leave thee naked and exposed to the Shame of Angels and Men; yet such is the *Ignorance and Corruption* of Mankind's Nature, that he is loth to submit to any Righteousness but what is of his own work either in whole or in part, Rom. 10. 3. they being ignorant of G O D's Righteousness and going about to establish their own Righteousness, have not submitted themselves to Righteousness of G O D.

3. Is C H R I S T the L O R D our Righteousness, then let us make it the Subject of our *Plea* before G O D, and our glorifying in the World, Psal. 71. 15. 16. *My Mouth shall shew forth thy Righteousness, I will glory in thy Strength of the Lord God; I will make mention of thy Righteousness, even of thine only, i. e. in answer of Prayer and Praise.*

And what have we to do, rejoice in, or glory in, but this Righteousness only. This was to be the Frame of all the *Israel* of G O D. 45. 24, 25. *Surely shall one say in the Lord, I Righteousness and Strength: In the Lord shall the Seed of Israel be justified, and shall glory in thee. They shall see the Faith of Believers Triumphs and Rejoice in it, Isa. 61. 10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God; for he hath clothed me with the Garment of Salvation. He hath covered me with a Robe of Righteousness as a groom decketh himself with Ornaments, and as a*

and her self with Jewels.

Here it is that I desire to rest, and here would I shew you all to rest for Justification, and Salvation. And,

4. Notwithstanding all that hath been said, I would earnestly press upon you the *practice of holiness* : For tho' GOD ~~except~~ ^{accept} it not from us in order to your Justification, yet it is necessary in order to glorify GOD, testify your love and Gratitude to him, edify your Brethren, and discover your Justification to yourselves, and others.

Great *Aspersions* and *Calumnies* are cast upon this Doctrine, as if it tended to make Men *careless, loose, and profane*, and as if it opened a wide Door to all Licentiousness, and cut the Sinews of all Piety and Godliness : Therefore would I intreat you to be more strict, and act, holy and obedient in your Course, that you may *live down* all these Scandals, that your conversations may be a *visible Confutation* of them.

Tho' CHRIST be our Righteousness, having obeyed the Law in our stead, yet let none conclude we have nothing to do, are under no obligation to obey, have a care of turning the Grace of GOD into lasciviousness. I know it is very natural for us to catch at any thing that may tend to the gratifying of the flesh, and the easing of us as to the supposed severity of an obedient Course, but we have a care of drawing this Consequence from this Doctrine, but labour to be found compleat in all the Will of

for GOD, that it may be said of you
 said of *Zacharias* and *Elizabeth*, they were
 Righteous before GOD, walking in
 Commandments and Ordinances of the
 blameless, *Luke 1. 6*. Let your Conver-
 sation be as becometh the Gospel, adorn the
 Name of GOD your Saviour in all things.
 never intended to exempt you from Obedi-
 ence as it is your Duty, but as it is a Condition
 of the Covenant of Works : Therefore let
 you be holy in all manner of Conversation, as
 your Light so shine before Men, that
 seeing your good Works, may glorifie you
 who is in Heaven, and have your
 Conversation honest among the *Gentiles*, that
 as they speak evil against you as evil Doers
 may by your good Works which they shall
 behold, glorifie GOD in the Day of Visitation.
 And be sure with all Diligence to add to
 Faith Virtue, &c. and thereby let the
 Father of CHRIST and Grace know that you
 honor the thoughts of continuing in His
 Grace may abound ; and whatsoever
 is true, whatsoever things are honest, wha-
 tever things are just, whatsoever things are
 whatsoever things are lovely, whatsoever
 are of good report, if there be any Virtue
 if there be any praise, think on to possess
 these things, and so be steadfast, unmoving
 always abounding in the work of the Lord
 knowing that though your Labour cannot be
 Saviour, yet it shall not be in vain in the

E I N I S

A
SERMON

Preached at HALIFAX, *July 3d, 1770,*

At the ORDINATION
OF THE

Rev. Bruin Romcas Comingoe.

To the Dutch Calvinistic Presby-
terian Congregation at *Lunen-*
burg,

By JOHN SECCOMBE,
of Chester, A. M.

Being the First preached in the Province of *No-*
va-Scotia, on such an Occasion.

To which is added

An APPENDIX.

We find no Evil in this Man: but if a Spirit or an
Angel hath spoken to him, let us not fight
against GOD. *Act* 23. 9.

I have appear'd unto thee to make thee a Minister.

Act 26. 16

Would GOD, that all the Lords People were Pro-
phets, and that the Lord would put his Spirit
upon them. *Num.* 11, 29.

Halifax: Printed by A. HENRY, 1770.
(Price One Shilling.)

100. S. 407. (4)



To

LACHY SALTER, Esq;

Dear SIR,

WITH Pleasure we embrace
this favourable Opportunity
to assure you, that we have long
been the joyful Observers of that
Zeal, which you have manifested
on every proper Occasion to ad-
vance the Interests of Religion in
this infant Colony; and in particu-
lar those prudent and vigorous
Measures you have taken, and still
continue, to obtain and establish a
Basis for the Support of such
preaching Ministers in this Province,
and in Need of Assistance.

We also beg Leave, on this hap-
py Occasion, to return our grate-
ful

ful Acknowledgments to those charitable Persons in *Boston*, whose late Bounty afforded us a very seasonable Relief; and to you, Sir, for your judicious Advice in the Distribution of the same.

The ensuing Sermon, and the Proceedings in the following Ordination, being the first Efforts of the Kind to promote the Protestant *Dissenting Interest* in this Province, we presume, as a Token of our Esteem, to inscribe the same to you. We are, very respectfully, Dear Sir, in Behalf of the Dissenting Ministers in *Nova-Scotia*,

Your most humble
and obliged Servants,

JOHN SECCOMBE,
JAMES LYON.



P R E F A C E.

THE Publication of the ensuing plain Discourse, with the Appendix annexed, was judged expedient, in order to prevent Misrepresentations of the Transactions of this Day, and from an Apprehension of its Tendency to promote the Interest of the Redeemer's Kingdom, I have been prevail'd upon, by the Importunity of Ministers and others, to publish the same.

J. S.





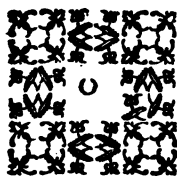
An Ordination

S E R M O N,

JOHN 21. 15. 16.

—JESUS said to Simon Peter, *Simon Son of Jonas, lovest thou me more than these? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him, feed my Lambs.*

He saith to him again the second Time, Simon, Son of Jonas, lovest thou me? He saith unto him, yea, Lord; thou knowest that I love thee. He saith unto him feed my Sheep.

 OUR Lord JESUS CHRIST, that great Shepherd of the Sheep, desirous of confirming his Disciples in the Belief of his Resurrection from the Dead, (upon the Truth and Certainty whereof depended all their Hopes of Salvation) was pleased, after several other Appearances to them in Je-
A rusalem,

rusalem, to shew himself again in Galilee, where he had appointed to meet them, and found them employed in fishing. Mat. 28. 10. But they having caught nothing the preceeding Night, our Saviour was pleased in a *miraculous* Way to make Provision for them, and did probably eat and drink with them, not to satisfy his Hunger, but to confirm the Truth of his Resurrection. (a)

So when they had dined, Jesus saith unto Simon Peter, Simon Son of Jonas lovest thou me more than these? That is, more than thy Nets; than thy Fish; than thy Friends that are here about thee; more than the rest of my Disciples love me? For so he had professed, when he told our Saviour, "tho' all Men should be offended because of thee, yet, I will never be offended."

Hereupon he modestly asserts the Truth and Sincerity, not the Degree of his Love. *Lord, thou knowest that I love thee, &c.*

In the Words of my Text we may take Notice more especially of these three Things, *viz*

1st. The

(a) John 21. 12. 13. 14.

1st. The Person spoken of: and that is *Simon Peter*, a Servant and an Apostle of **JESUS CHRIST**: one commissioned by him to preach the Gospel. (b)

2d. The Testimony of his own Conscience, concerning his Love to his Lord and Master. He appeals to Christ for the Truth of it; *Lord thou knowest that I love thee*. The Love of God was now shed abroad in his Heart by the Holy Ghost which was given unto him. (c)

3d. Christ's Approbation of him, relative to the Work of the Ministry, and Encouragement to a due Discharge of it, from the Consideration of this Love; this divine Principle implanted in him; which includes a regenerating Change, a Being *born of the Spirit*, and being made a *Partaker of the Divine Nature*. The Apostle having thus asserted his Love, Christ hereupon saith unto him, *Feed my Lambs. Feed my Sheep*.

In which Words, I conceive, an *implicit* Intimation of the Excellency and great Necessity of sanctifying Grace, in those who are employed in the Work of the Ministry; as they are thereby best qualified to feed the
Sheep

Sheep and Lambs of Christ, and teach others the Doctrines of Grace. Therefore, as Mr. Henry observes, "Before Christ would commit his Sheep to Simon Peter's Care, he asked him, lovest thou me? Those that do not love Christ will never truly love the Souls of Men, nor will naturally care for their State as they should; nor will that Minister love his Work that doth not love his Master.

The Doctrinal Truth, which I shall take under Consideration at this Time is this, namely,

That it is a great Advantage unto, and a very necessary Qualification for such as are employed in the Work of the Gospel Ministry, that they be endowed with sanctifying Grace; a principle of Love to Christ.

This Doctrine I shall attempt to illustrate *briefly*, and with great *Plainness*, under the following Propositions, *viz.*

1st. 'Tis the Will of God, that there should be an Order of Men to preach the Word, and carry on the Work of the Gospel Ministry.

2d. Some

2d. Some are called unto, and employed in this Work.

3d. It is a great Advantage unto, and a necessary Qualification for such Men to be endowed with sanctifying Grace; that they sincerely love the Lord Jesus Christ.

1. *It is the Will of God there should be an Order of Men to preach the Word, and carry on the Work of the Gospel Ministry.* Preaching the Word is one special Part of the Ministerial Work. This was the Business of the Apostles, and for which they were separated by that Commission and Command of our Lord. 'Go ye therefore and teach all Nations; &c (d) Or that 'Go ye into all the World, and preach the Gospel to every Creature.' (e) And this is the Office and Business of the *ordinary Ministers* of the Gospel: and to be continued to the End of the World; as we learn from those Words of our Saviour, 'Lo I am with you alway even unto the End of the World.' (f) That is, not only his Apostles, but with all his Ministers successively, whom God shall qualify, and call to the Work of the Ministry begun in them.

2. Some

(d) Mat. 28. 19. (e) Mark 16. 15. (f) Mat. 28. 20.

2. Some are called ~~into~~ and employed in the Work of the Gospel Ministry.

Here I shall say something concerning a Minister's Call to this Work.

Now, as Divines observe; to the due Constitution of a Minister, there is requisite a two-fold Call.

First, He must have an *inward* Call, which consists both in Gifts of the Holy Spirit, and also in the Inclination of his Will to use them for God's Glory in this holy Administration.

In the ordaining of Deacons in the established Church, the Question is asked, " Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Administration?" The true Meaning of this Question, saith the learned Bishop Burnet is this, namely, " That the Motives that ought to determine a Man to dedicate himself to the ministering in the Church, are a Zeal for promoting the Glory of God, for raising the Honour of the Christian Religion; for the making it to be better understood, and ^{more} submitted to, &c." And where such a Temper of Mind and holy Dispositions of Soul are found, it
may

may be truly said, such are *called of God*.

But, “Secondly. As he must have an Inward Call in the Gifts of the Spirit of God, so likewise he must have an outward Call by a solemn Separation of him to his Work, thro’ the Imposition of Hands. It is this gives him the ministerial Power, and invests him with *Authority* to dispense the Ordinances of Jesus Christ, as an Officer and Minister of the Gospel.

3. That it is a great Advantage unto, and a very necessary Qualification for Ministers of the Gospel to be endowed with sanctifying Grace; or, that they have in them a Principle of Love to Christ.

Here I am briefly to observe and shew, of what special Advantage it is to Ministers to have an experimental Knowledge of a Work of divine Grace in their own Hearts; a Principle of Love to Christ.

And ’tis of special Advantage to Ministers themselves, and their Hearers.

1. Sanctifying Grace is absolutely necessary, in order to the Salvation of their own Souls.
Hence.

Hence our Saviour tells Nicodemus. (a Master and Teacher in Israel) that unless ' he ' were born of the Spirit, he could not enter ' into the Kingdom of God.' (g) It is moreover, a great Benefit to them with Respect to the Work of the Ministry, which they have undertaken, and that Spirit and Disposition of Soul with which it is to be performed. As to the Work itself, it consists principally in these Things. He is to pray for and with his Flock. He is to feed the Flock; the Sheep and the Lambs, with wholesome Food; giving to every one *Meat in due Season: and to preach the unsearchable Riches of Christ.*

He is to instruct by catechising. To rule over the Flock as a Pastor; and administer the Sacraments of the new Testament; Baptism and the Lords Supper. And finally, to be an good Example to the Flock in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. Now, to render this an acceptable Service in Ministers, 'tis requisite, they serve God in this Work with *their Spirits*, as did the Apostle Paul, (h) God is my Witness, whom I serve with my Spirit in the Gospel of his Son. (That is) with his Heart and Soul,
with

(h) Rom. 1. 9. (g) John 3. 5.

with all the Powers of the inward Man; with a sincere and willing Mind and Upright Intentions; sincerely aiming at the Glory of God, the Honour of the Redeemer, the Advancement of his Kingdom in the Conversion of Sinners, and the Salvation of precious Souls: the Love of Christ constraining hereunto. (i)

But how can a Man do these Things with such an excellent Spirit; if he be not born of God, and the Love of God dwelleth not in him! Not having the Spirit of Christ he is none of his, and being in the Flesh cannot please God.

And thus the great Necessity of sanctifying Grace may be argued from the Nature of the Work itself, and that Spirit and Temper of Mind requisite to an acceptable Discharge of the Sacred Function.

Moreover, sanctifying Grace is of great Service to Ministers, as it renders them more capable of promoting the noble Ends of that holy Calling, *viz.* the Glory of God, and Salvation of Souls.

To

(i) 2. Cor. 5. 14.

To instance in a few Particulars.

1. Experimental Religion, or Acquaintance with the Truth and Power of sanctifying Grace wonderfully excites and engages Ministers to the utmost of their Power in teaching others what they themselves have seen and heard ; as Peter and John declare they were excited to do. Act 4. 20.

2. The Spirit of the Lord gives them courage to dispense the Word of the Lord *faithfully*. Acts 4. 13. and 28. 31. Rom. 1. 15. 16.

3. Such are more likely to be kept sound in the Faith. 1. John 2. 20, 27.

4. They are hereby furnished with a divine Skill of special Application in particular Cases ; to comfort Godly Men ; to speak a Word in Season to him that is weary, and to comfort others by the Comfort wherewith they themselves are comforted of God. Jsa. 50. 4. 2. Cor. 1. 4. Job. 33. 22, 23, 24.

5. They are more able to direct Men in the Way to Christ. Acts 16. 17.

6. They are more able to distinguish between a false and a true Work of the Spirit, and to know the State of their Flock. 1. Cor. 2, 12, to the End.

7. Experimental Religion fits and disposes a Minister to be a shining Example of Piety to the Flock and so not only to preach faithfully, but to give a living Transcript of it in his Life: and consequently, is more likely to win Souls to Christ. (Math. 5. 16. Tit. 2. 11, 12.) 1. Tim. 4. 12, 16.

• Some having not arrived at the Relish of the Doctrines of Grace, do suppress them in their preaching, and are altogether on Morality.—If any are converted under their Ministry (which very rarely happens) it is very usual that they are forced to desert it, to find richer and sweeter Pasture for their Souls.’ “As new born Babes desiring the sincere Milk of the Word, that they may hereby grow in Grace and in the Knowledge of our Lord and Saviour Jesus Christ.” 1. Pet. 2. 2. 2. Pet. 3. 18. “For what is the Chaff to the Wheat? Saith the Lord.” Jer. 23. 28.

Finally: The great Advantage and Benefit of a converted Ministry may be further argued from the special Success usually attend-

B

ing

ing their Labours, above those of other Men.

It is commonly observed, that God *most usually* owns and crowns the Labourers of *such* with Success. Those whom he makes wise unto Salvation, he makes wise to win Souls; and turn many to Righteousness.

I might have enlarged on all these Particulars, but the naming them may suffice, with what has been offered, for evincing the Propositions under Consideration.

It remains then, that I improve and apply these Truths, suitably to the present Occasion, and Circumstances of my Hearers.

And from what has been said we learn,

1. That a Godly Minister is a very great Blessing to a People.

As *such*, God has promised to give *Pastors according to his Heart, who shall feed his People with Knowledge and Understanding (i)*. And he is furnishing and sending forth *such* from Time to Time for the Work of the Ministry *(m)*. in Compassion to the Souls of Men, that they may not be as Sheep having no Shepherd *(n)*.
That

(i) Jer. 3. 15.—(m) Eph. 4. 8, 11, 12, 13, 14.

(n) Mat. 9. 36. 2. Chron. 36. 15.

2. That it must needs be a heavy Judgment of God upon a People, when, in the Conduct of his holy, just, and wise Providence, he permits them to chuse and settle an unregenerate Minister,

Those who are under the Conduct of such an unexperienced Minister are in great Danger of losing their Souls. If the Blind lead the Blind, both will fall into the Ditch (o). Altho' sanctifying Grace be not *absolutely* necessary to the Validity of a Minister's Call, yet it is one of the best experimental Accomplishments for the Work. I would not be understood to cry down human Learning, or other necessary Endowments and Qualifications of a Gospel Minister; as if nothing, but Grace was necessary to fit Men for this sacred Employment. " Yet still this must be granted, that without a saving Acquaintance with JESUS CHRIST, all the Endowments of Nature and Art, in a great Measure lose their Usefulness: and he that has them all in the highest Degree, without Grace, lacketh one Thing; nay, is really destitute of the highest, best, and most necessary Qualification of a Gospel Minister."

Nothing

Nothing can supply the want of Grace. They who are not taught themselves the *Truth, as it is in Jesus*, cannot be fit to teach others. All the useful Learning, with which Men can be furnished is, (as one well expresses it) but like the laying a Ground of some meaner Colour, which afterwards is designed to be overlaid with Gold. Grace is the Gold and Silver, without which all Acquirements, tho' in themselves highly valuable are comparatively but as Hay and Stubble. They who are Pastors after God's Heart must be furnished with his own Spirit: Ornamented with the Fruits and Graces of the Spirit: Which *inward adorning is in the Sight of God of great Price*. There may be a Resemblance of these Things in some Men, who are yet really destitute of them.

And whatever Resemblance of Meekness, Temperance, Self-denial, Hospitality, Love to good Men, &c. may appear in the most refined Person while ungenerate, "It is but
 " a meer Shadow: And as different in its
 " Nature from these divine Virtues as they
 " are found in a gracious renewed Heart and
 " Life, as Apples or Grapes of Wax-work
 " are different from the natural Fruit of the
 " Vine,

“ Vine or Tree. He is at best, but a Wolf
 “ in Sheeps Cloathing; or rather, the very
 “ Picture of the Devil in Samuel’s Mantle.”

And where these necessary Qualifications are wanting; and Men wretchedly ignorant of the Principles of the Christian Religion, nay, tainted with pernicious Errors: and of notoriously wicked and profligate Lives, are put into the Ministry, tho’ by an *Episcopal Ordination*, they were never authorized by Christ to teach and rule in his Church; nor are such capable of answering the great Ends of their Office. And therefore says God, of such Teachers, they shall not profit my People at all. (p) We may hence see, of how much greater Importance it is, what the Qualifications of a Teacher in the Church are, than *by whom* he is invested in his Office.

And that my Hearers may not imagine these to be the Sentiments only of rigid puritanical Dissenters, I will give the Opinion of two very eminent Prelates of the established Church.

God may feed his People (says Bishop *Hopkins*,

(p) Jer. 23. 32.

kins,) as he did *Elijah*, by a Raven; and make a cold Breath kindle the Sparks of Grace in the Hearts of others, and blow it up into a Flame. But yet it is far more comfortable and *profitable* to the People to sit under a Minister, who shall go before them in Example as well as in Doctrine; such a one who speaks from his Heart is *most likely* to speak unto it; and having himself experienced the Way of Holiness, can more favourily recommend them to the Acceptation of his Flock.

And, says Bishop *Bull*, the *Priest* that is not cloathed with Righteousness, tho' otherwise richly adorned with all the *Ornaments* of humane and divine Literature, and *those* guilded over with the Rays of a Seraphic Prudence and Sagacity, is yet but a naked, beggarly, despicable Creature; of *no Use or Service* in the Church of God.

The unholy Teacher, let him preach ever so well, discourseth to little Purpose. There will be no Life in his Doctrine, because his Life is so destitute of the Spirit of Holiness; he will sooner damn his own Soul, than save any Man's else. (g)

And

(g) Companion for the Candidates of holy Orders,

And now, from these Considerations I think it appears a heavy Judgment of God upon a People, when, in the Conduct of his holy, just and all wise Providence, he permits them to chuse and settle such as Pastors and Teachers in the Church.

Surely then, there can be no *Deprecation* in the *Litany* more necessary than this, viz. *From ungenerate Ministers, good Lord deliver us.*

3. We hence learn who are best qualified for the Work of the Gospel Ministry, viz. Such as are endowed with the Gifts and Graces of God's holy Spirit.

Gifts without Grace will not do: they must go together. *Though I speak with the Tongues of Men, and of Angels, and have not Charity I am become as sounding Brass, or a tinkling Cymbal. And tho' I have the Gift of Prophecy, and understand all Mysteries and all Knowledge; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing. And though I bestow all my Goods to feed the Poor, and though I give my*
Body

Body to be burned, and have not Charity it profiteth me nothing. (s)

As God hath a Church in the World, against which the Gates of Hell shall not prevail; so he continues to qualify those whom he sees fit to employ, in preaching the everlasting Gospel, for the perfecting of the Saints, for the edifying of the Body of Christ, &c (t). It is well observed, God hath not thought fit to send his Gospel to us by the Ministry of Angels, but in great Wisdom hath committed the Dispensation of it to Men, to frail sinful Men, to Men of the like Corruptions and Passions with their fellow Creatures: yet can preach the Word more *experimentally* than could be done by Creatures of any other Order.

For Ministers being of the same Frame and Constitution, and under the same common Circumstances with other Men; they feel the same workings of the Spirit of God within them: they meet with the same Snares, and are in all Things tempted as other Men; have the same failings, Infirmities and Imperfections.

(s) 1. Cor. 13. 1, 2, 3. (t) Eph. 4. 11, 12, 13.

ons, and are to have the same Work of Grace wrought upon them; and so are brought into a converted and saving State after the same Manner that other Men are. And this must give great Advantage to their preaching, and wonderfully enable them to adopt and to accomodate their Discourses to the Circumstances of their Hearers.

And on this Account it is justly affirmed, That a good experienced Christian endowed with the *ordinary ministerial Gifts*, is better qualified for a Preacher to sinful Men, than an *Angel* from Heaven: For altho' we must allow Angels to be Creatures of much greater Sagacity and Wisdom than Men, yet they have never experienced the Workings of a corrupt Nature within; they never knew what it was to endure the divine Desertion, or have the Light of God's Countenance hid from them, &c.

And therefore can't be supposed to speak so *feelingly and experimentally*, if so intelligibly, about those Things as an *experienced Minister*, who has felt them in his own Soul. Such Knowledge is too wonderful for Angels; it is high, they cannot attain unto it. And

this Treasure being committed to such earthen Vessels, serves to set forth, and make the Power and Wisdom of God more conspicuous when it proves effectual for the Conversation of Sinners (a)

But it is Time, as a Conclusion of the Whole, that I address myself to the Person on whom our Hands are to be laid; to the People who have made Choice of him for their Pastor; and finally, to the whole Assembly convened on this serious Occasion. And in the first Place,

Dear Sir, You are now engaging in a Work, in itself, of the greatest Importance to the Souls of Men, and attended with so much Difficulty, as made the Apostle Paul to cry out, *Who is sufficient for these Things!* We are sensible, you must labour under peculiar Disadvantages, as you have not been favoured with a liberal Education.

But from a long Acquaintance*, I charitable hope you have, by the grace of God, attained,

(a) 2. Cor. 4. 7.

* Mr. Br. Comings, has been a constant Attendant upon my Ministry upwards of six Years.

attained the Knowledge of the Holy, which is Understanding, and consequently, the Lord God hath (in the best Sense) *given you the Tongue of the learned (e). For who teacheth like him (d) ?*

And we trust, that Love to Christ (that Teacher who came from God) and the Souls men, has constrained you to undertake this Business; unto which you are wholly to give yourself.

You are to be employed by the great Shepherd in feeding the Sheep and the Lambs of the Flock, which he has purchased with his own Blood. Now then, supposing Christ putting the Question to you, as he did to Peter, Simon, Son of Jonas *lovest thou me?* And if the Love of God be not now shed abroad in your Heart, as you can say, as he did, “ Lord thou knowest that I love thee: Yet can you say to him, Lord I think “ I love thee: I hope and trust, that I do “ sincerely love thee, and I desire to love “ thee more?” And then, as the Effect of this love to Christ, do you find a Love to Souls, and a Willingness to spend and be spent in the Service of Christ, and of precious Souls? If

(e) Isa. 59. 4. (d) Job. 36. 22. Luk. 24. 32. 45.

If so, thank God and take Courage. For says Christ, my Grace is sufficient for thee; and his Strength is made perfect in our Weaknesses (e).

Let me therefore, in the Words of the Apostle, beseech you to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ: And with this Knowledge feed the Flock over which the Holy Ghost is now making you the Overseer. Go forth in the Strength of the Lord. And the Lord Jesus Christ be with thy Spirit.

“ And among all the Subjects with which
 “ you feed the People of God, let not the
 “ true Bread of Life be forgotten. Let a cru-
 “ cified Christ be the very Soul and Centre
 “ both of your Study and Preaching. Be sure
 “ to have a special Regard to the genuine
 “ *Doctrines of Grace*, as the very Salt and
 “ Soul of your Sermons: They will be pu-
 “ rified Things without them. These Doc-
 “ trines will be the Life of your Ministry;
 “ nor can the Power of Godliness ever be
 “ maintained without them. The Loss of
 “ these

(e) 2. Cor. 12. 9.

“ these Truths will render a Ministry insipid and unfruitful.” We have an excellent Compendium of these Doctrines in the larger Catechism composed by the Assembly of Divines that met at Westminster A. D. 1747. And next to the holy Scriptures, probably, a better and more needful Book is not to be found in the Universe. I therefore advise you to acquaint yourself well with those Forms of sound Words.

Catechising will take up a considerable Part of your Time; which will be well spent; for it will serve to render your Preaching much more profitable.

Finally, Be diligent in your Masters Business: Carefully improving those Talents with which he has entrusted you; for he requires no more at your Hands. He that improved his two Talents, was equally approved of by his Lord and Master as he who had improved his Ten: and therefore, said to each of them, “ Well done good and faithful Servant, enter thou into the Joy of thy Lord (f).” “ Be thou therefore faithful unto Death, and he will give you a Crown of Life (g).”

I now turn myself to the Representatives of the *Dutch Calvinist Congregation* at Lunenburg.

Brethren and beloved in Christ.

BEHOLD here, the Man, who this Day is to be seperated to the Work of the Gospel Ministry among you. A Man, not imposed upon you without your Approbation and Consent; but the Man of your Choice (*h*): And upon whom the Hearts of the People are set; the Man whom you have a right to call unto, and employ in this Service; that you may worship God in that Way, which to you appears most agreeable to his Word. For this Cause and Purpose he hath quitted his secular Employments (*i*). Thus Simon Peter and Andrew left their Nets and follow-
ed

(*h*) " The Laity, or People in the Church of England
" have no Right; are by no Means allowed to have their
" Candidates on Approbation. Their Business is to receive
" and peaceably submit to any one whom the honourable
" Society sends them. And should the People dislike their
" Missionary ever so much upon hearing him, they can't
" give him much Uneasiness."

N. B. (*i*) Mr. Bruin Comings, had been much employed in Fishing, in Time past.

ed Christ, that they might become Fishers of Men. Wherefore, receive ye him in the Lord with all Gladness: and esteem him highly in Love for his Work sake, and be at Peace among yourselves.—See, that you make the great End of your Attendance upon his Ministry, your being made wise unto Salvation.

And if he becomes the Instrument of your New-birth, you shall be his Joy and Crown of rejoicing in the Presence of our Lord Jesus Christ at his coming (*k*), when he shall put all those that love him into the Possession of the Kingdom prepared for them from the Foundation of the World, where you shall no more need to be fed by Christ's Ministers, Word and Ordinances; for the Lamb, (that great Shepherd of the Sheep) shall himself feed you with the rich Discoveries of himself, and of his Love; and shall “Lead you unto living Fountains of Waters: And God shall wipe away all Tears from your Eyes.” (*m*)

I now beg leave in the last Place, to address myself to this whole Assembly.

Men

(*k*) 1. Thess. 2. 19. (*m*) Rev. 7; 17.

Men and Brethren,

WE are convened upon a very serious Occasion. And Christians of different Denominations are joining in the Worship of God together †. And how good and pleasant it is, for Brethren to dwell together in Unity? Probably we shall not all ever assemble to worship God together again, here below; but why, my Hearers, why, shall we not worship together in that Temple which is above, where we shall be all of one Heart and one Way? Surely, if we love the Lord Jesus Christ, we cannot be rejected the Kingdom of Heaven; that Kingdom which he hath promised to “All those that love him (*n*). These shall enter in thro’ the Gates into the City; they shall ascend into the Hill of the Lord, and abide forever in his Tabernacle.

But are there not many here of whom it
may

† His Excellency the Right Honourable Lord William Campbell, Governor of the Province, with a Number of his Majesty’s Council, honoured this Assembly with their Presence, who, with the several Denominations of Christians present on this Occasion, express’d their Satisfaction with the Transactions of the Day.

(*n*) Jam. 2. 5.

may be truly said, " The Love of God
" dwelleth in them ?"

And of this Number are all such as are not born of God, as our Saviour himself assures us verily, verily I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God (o).

Baptismal Regeneration gives us no Title to the Kingdom of Heaven: No: We must be *born of the Spirit*, by which we are made *Partakers of the divine Nature*. Which Change being *instantaneous*, all the Graces of the Holy Spirit, are *then* implanted in us at once; such as Faith and Love, Fear of God, &c. So that unless we are born of God and become new Creatures in Christ, we cannot be said to love the Lord Jesus Christ, and consequently have no Title to the Kingdom which he hath *promised to them that love him*.

And how highly soever we may think of ourselves, the inspired Apostle tells us, that we are nothing (p), that is, nothing in the Eyes of God with Respect to his Favour and Friendship: Nothing as to our own Peace,
C Safety

Safety and Happiness. The Things which accompany Salvation are not to be found in us: And therefore we are nothing. Wretched and miserable, and poor and blind and naked (*s*). In the Gall of Bitterness and in the Bond of Iniquity (*t*). And of this Number are all those,

1. Who never saw their absolute Need of Christ to save them from Hell, and to bring them to Heaven, by his meritorious Sufferings and Death.

2. Who do not, above all Things, desire to promote and advance that Kingdom of Christ in the World, which consists in Righteousness, and Peace and Joy in the Holy Ghost.

3. Of this Number are those who pay no due Regard to God's holy Sabbaths. Who love not the " Habitation of God's House, " the Place where his Honour dwelleth (*a*). Who call not the " Sabbath a Delight, the " holy of the Lord and honourable ; but do " their own Ways, find their own Pleasure, " &c." How dwelleth the Love of God in such ! They could not be happy, if they were

to

(*i*) Rev. 3. 17. (*t*) Act 8. 23. (*a*) Ps. 26. 8.

to be admitted into the Kingdom of Heaven.

4. Such are those, who instead of loving, are Despisers of *good Men*, such as fear God : especially *good Ministers*, whom Christ sends in Compassion to the Souls of Men, for their Salvation.

5. Such are those, who walk 'after the Flesh, and mind earthly Things: and live without any serious Intercourse with God by Prayer; which is *living without God in the World*.

6. Such are those, who having a Form of Godliness, deny the Power of it.

Such as deride and reproach the Spirit of God in his Graces, which he bestows upon his People—Scoffing at those who speak of Communion with God, Spiritual Experiences, Desertions, and Things of the like Nature.

Now, of all these, it may be said, that they *have no Inheritance in the Kingdom of Christ and of God, but the Wrath of God abideth on them*: And they deserve to be banished from the Presence of the Lord for ever. For, *if any Man love not the Lord Jesus Christ, let him*
be

be *Anathama, Maranatha* (b). That is, let him be accursed of God, the Lord cometh to execute Vengeance on him. How awful this Sentence! How dreadful your Condition! Nothing remaineth but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries (e).

If the Righteous scarcely be saved, where shall the ungodly and the Sinners appear (d)?
 “What then will ye do, O ye Transgressors,
 “when God riseth up; and when he visiteth,
 “what will you answer him (e)?” To whom will ye flee for Help, “When he shall be
 “revealed from Heaven with his mighty
 “Angels in flaming Fire taking Vengeance on
 “them that know not, that love not God,
 “and that obey not the Gospel of our Lord
 “Jesus Christ, &c (f).” “For the ungodly
 “shall not stand in the Judgment, nor Sin-
 “ners in the Congregation of the Righteous.
 “For the Lord knoweth the Way of the
 “Righteous, but the Way of the ungodly
 “shall perish (g).

We

(b) 1. Cor. 16. 22. (c) Heb. 10. 27.
 (d) 1. Pet. 4. 18. (e) Job 31. 14. (f) 2. Thess. 1.
 7. 8, 9. (g) Psal. 1. 5, 6.

We then, who are "Ambassadors for Christ,
 " as tho' God did beseech you by us, do now
 " earnestly pray you in Christ's Stead, be
 " ye reconciled to God (*h*). " Before the
 " Decree bring forth, before the Day pass
 " as the Chaff, before the fierce Anger of
 " the Lord come upon you, before the Day
 " of the Lord's Anger come upon you (*i*)."
 And as ye would "Escape all these Things
 " that shall come to pass, and stand before
 " the Son of Man with Confidence and Bold-
 " ness in the Day of Judgment, and be found
 " of your Judge in Peace," you must lay hold
 on the Hope set before you; even, "Jesus,
 " which delivered us from the Wrath to
 " come (*k*). " So an Entrance shall be ad-
 ministrated to you abundantly into the everlast-
 ing Kingdom of our Lord and Saviour Jesus
 Christ. Amen.

F I N I S.

(*h*) 2. Cor. 5. 20. (*i*) Zeph. 2. 2. (*k*) Luke 21. 36.
 () Thess. 1. 10.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems. It also mentions the need for regular audits and reviews to ensure the integrity of the information.

2. The second section focuses on the role of communication in the organization. It highlights the importance of clear and concise communication channels, both internally and externally. The text discusses the benefits of regular meetings, reports, and newsletters in keeping everyone informed and engaged. It also touches upon the importance of listening to feedback and addressing concerns promptly.

3. The third part of the document addresses the issue of resource management. It discusses how to effectively allocate and utilize the organization's resources, including human capital, financial assets, and physical infrastructure. The text provides guidelines for prioritizing tasks and projects, ensuring that resources are used efficiently and effectively. It also mentions the importance of monitoring and evaluating resource usage to identify areas for improvement.

4. The final section discusses the importance of maintaining a strong and positive organizational culture. It emphasizes that a healthy culture is the foundation for long-term success and sustainability. The text outlines various strategies for fostering a culture of innovation, collaboration, and high performance. It also mentions the importance of recognizing and rewarding employees for their contributions and achievements.



AN APPENDIX.

CONTAINING the Reasons of
the ORDINATION of the Rev. Mr.
Bruin Romcas Comingoe, to the
pastoral Care of the *Dutch Cal-*
vinists at *Lunenburg*, in the
Province of *Nova-Scotia*; with
the Questions publicly propound-
ed on that Occasion, &c.

By the Rev. Mr. MURDOCH.

A REPRESENTATION

Of the distressed State of the Dutch Calvi-
nists of *Lunenburg*, having been made to
us, the Ministers of the Gospel, who are
convened on this Occasion,

We

WE accordingly took the same into our serious Consideration, and upon due Enquiry, have found that these People have been entirely destitute, for the Space of Sixteen Years, of a regular Minister, who might break the Bread of Life unto them, in due Season, and perform the other Duties of the ministerial Function, agreeable to the Scriptures and the Dictates of their own Consciences; that they made regular Application to the Ministers of their own Denomination in *Philadelphia*, who could give them no Encouragement, as they were unable to obtain a sufficient Supply for their own Vacancies: And that, as their *dernier Resort*, they have fixed their Eyes upon one among themselves, viz. Mr. *Bruin Romcas Comingoe*, (commonly known by the Name of *Brown*).

Accordingly upwards of Sixty Families have petitioned us to set a-part the said Mr. *Brown*, to the Office of the Ministry amongst them. But lest *Religion* should be injur'd by such a Procedure, we have used all that Precaution which was possible for us in so important an Affair. An Enquiry has been made into his moral Character; and we find from Gentlemen of undoubted Veracity, that

hat it stands fair and unblemished. We have moreover proceeded to enquire into his Qualifications for so sacred an Employment, viz. his Knowledge of speculative and practical Religion : His Ability in rightly dividing the Word : The Articles of his Faith, &c. And we can assure this Audience (or others) that he has given us ample Satisfaction in all these Particulars : And if we are judges of these Matters, his Knowledge of the Scriptures makes that commonly received Maxim amongst the Schools true concerning him : *Bonus Textuarius est bonus Theologus*. And consequently cannot be stigmatiz'd with the Name of a Novice.

We have been aware of some Objections, which have been made against the *Candidate's*, Admission into this sacred Office.

First, That he has not had a liberal Education, and is unacquainted with the Languages.

To this we reply, That we only follow the Example of the Reformed Churches.

The Assembly of *Scotland* in the Year 1708, (the Records of which we have had before us) appointed the Presbytery of *Stey* to ordain

ordain one in the Parish of *St. Kilda*, on the Account of his Particular Gifts, who had not a liberal Education, or even the Knowledge of the Latin Tongue. In an Abstract of the Proceedings of the Society for the Propagation of the Gospel in Foreign Parts, *An. Dom.* 1768, mention is made of the Rev. Mr. PHILIP QUAAQUE, (a Negroe) as a Missionary, Catechist, and School-Master to the Negroes on the Gold Coast of *Africa*; whose annual Salary is Fifty Pounds Sterling. And we find that both in former and later Periods, in Cases of Necessity, (which appears to be the State of *Lunenburg*) the same has been practised. We have moreover, Instances on this Continent of Persons who were not endowed with a liberal Education, who have been regularly admitted into Holy Orders; and have in the Judgment of Charity been instrumental in turning many unto righteousness. *

Secondly, That this is only^{*} supporting a Faction. We have also enquired into this particular,

* N. B. We do not mean that our Procedure in this Affair should be made a President of, or brought into Usage in this Infant Colony, or elsewhere, unless in Cases of Necessity, as above-mentioned.

icular, and on due Examination find the
 rge Groundless. They have in their na-
 Land been brought up in the Calvinistic
 byterian Religion, and do still, as we are
 informed, continue in the same Sent-
 ts. As the Legislature then of this Co-
 had wisely Enacted, "*That such shall
 ve free Liberty of Conscience ; shall have
 erty to erect and build Meeting-Houses,
 Places of public Worship : And serve
 od in that Manner which appears to them
 ngruous to his Will.*" We, from this, and
 oregoing Considerations, together with
 nformation we have had, that some of
 1, who have always been useful Inhabi-
 , would leave the Province unless this
 er could be accomplished, have con-
 ed to set the Candidate a-part to the holy
 stry.

iving therefore judged Mr. *Comingoe*
 fied to be Pastor and of the Congrega-
 at *Lunenburg*, who have petitioned
 set him a-part to that Office ; We do
 y give Notice to all present, that if they
 any Thing to object, why he should not
 mitted Pastor of the afore-mentioned
 regation, that they now make a Declara-
 of the same. As

As no Objection is offered, we shall proceed without further Delay.

The following Questions publicly propounded to the under-named Persons, were answered in the Affirmative.

Quest. Mr. Kaulbach and Mr. Shuply, do you, as Commissioners from the Congregation of Calvinists at Lunenburg, renew, in their Behalf, your Call to Mr. Bruin Romcas Comingoe?

Q. Doyou, Mr. Bruin Romcas Comingoe, accept of the said Call and Invitation to be their Pastor?

Q U E S T I O N S

1st. Do you believe the Scriptures of the old and new Testament, and the Truths therein contained to be the Word of God?

2. Do you own, and will you adhere to the Confession of Faith, which you have made us: The *Hiedelburgh* and *Assemblies Catechisms*, and the *Doctrines* therein contained, as being founded on, and consonant to the Holy Scriptures?

3. Will you by the Grace of God, be faithful

ful and zealous in maintaining the Truths of the Gospel, the Unity of the Church and Peace thereof against all Opposition you may meet with?

4. Do you likewise own, and will you adhere to the Worship, Discipline and Government of the reformed Presbyterian Churches, as being founded on, and agreeable to the Scriptures?

5. Have you been led in your engaging in the Work of the Ministry by a single and sincere Love to God, and aim at his Glory, and not by filthy Lucre, and the Motives of worldly Gain?

6. Do you engage to be diligent and assiduous in praying, reading, meditating, preaching, administering the Sacraments, catechising, exercising Discipline; and in performing all other ministerial Duties toward the People committed to your Charge?

7. Will you be subject to us your Brethren in the Lord, and to the Discipline of the aforementioned reformed Churches?

8. Will you take Care that you and your Family

Family walk unblameably; be Examples to the Flock, and adorn the Profession of the Gospel.

Finally. Do you own and promise Allegiance to his Majesty's King George the Third, in all Things civil and lawful?

The C H A R G E,

Given, by the Rev. Mr. LYON.

TH E Scene that now opens upon you, my Dear Brother, is ineffably important: And you cannot be too sensible of your own Unworthiness, and the Honour God has now conferred upon you. You now begin to move in a more extensive Sphere than formerly, and all your Actions become more awfully pregnant with either Life or Death to Mankind. Whatever the Consequences of your former Life may be, God will now make you, if found faithful, *a Saviour of Life unto Life to some*, and (would to God I were not obliged to add) *a Saviour of Death unto Death unto others*. The great Shepherd and Bishop of Souls has made you an Overseer of Part of his

his Flock ; and he requires you with the greatest Fidelity and Care to break the Bread of Life unto them in due Season. And this Spiritual Food will prove most salutary to all who Taste its Sweetness, but the surest Poison to those who taste it not. *Who then is sufficient for these Things ?*

Beware you do not mix any Thing of your own with the Provisions of God's House. *Preach not yourself but CHRIST JESUS, the Lord and him crucified.* Make yourself well acquainted with the Nature and Perfections of God ; the Relation that subsists between God and us ; our Apostacy from God by Sin, and the Way of Salvation thro' the Lord JESUS CHRIST. Faithfully explain these and all other Interesting revealed Truths, in as clear and full a Manner as you are capable. Faithfully and frequently warn the careless and secure Sinner, and those who live at Ease in Zion of their dangerous Situation. Set their Sins in Order before them, *cry aloud and spare not.* Thunder the Sentence of the violated Law in their guilty Ears. Give them no rest while they remain destitute of the Grace of God ; *for if you warn them not, and they die in their Iniquities, their Blood shall be required at your Hands*

Hands. But while, by the Terrors of the Lord you perswade Men to be reconciled to God, study to enlighten the Understanding, and to convince them that you disinterestedly aim at their Salvation.

But when you have informed Sinners of their Danger, shew them also the Way of escape. Lead them to JESUS the City of Refuge; press them to believe in him, and to lay hold on the Hope set before them in the Gospel. Study the Scriptures of the old and new Testament; they will prove *a Light unto your Feet and a Lamp unto your Paths.*

Devote yourself wholly unto the momentous Business to which you are now called; I mean, as much as your Circumstances in Life will possibly admit. *Take heed unto yourself and unto all the Flock over which the Holy Ghost hath made you an Overseer to feed the Church of God, which he had purchased with his own Blood.*

You must expect, *Dear Sir*, to meet with innumerable Difficulties in the faithful Discharge of your sacred Office, and to pass thro' evil Report as well as good Report.

Your

Your Lord and Master did so before you. But lay hold of the gracious Promise, which he was pleased to give his disconsolate Disciples;
 “ In the World ye shall have Tribulation;
 “ but in me ye shall have Peace: Be of
 “ good Cheer, I have overcome the World.

You serve a kind and gracious Master, who will always vouchsafe to support and reward you while you continue faithful in his Service; and he hath said, *I will never leave nor forsake thee.*

You are engaged in a noble and glorious Cause which is worthy of your greatest Fidelity and Zeal. You are called from the mean and servile Employments of this World to promote a Design which engages the Attention of all the heavenly Hosts: a Design, which God himself has been carrying into Execution from the Beginning of Time to the present Hour, and will compleat at the Consumation of all Things. Be then faithful to God, to your own Soul, and to the Souls committed to your Care.

And in the Words of St. PAUL to TIMOTHY, *I charge you before God, and the Lord JESUS CHRIST who shall judge the quick and*
 D the

the Dead at his Appearing and Kingdom, preach the Word in Season, and out of Season; reprove, rebuke, exhort with all long suffering and doctrine. Take Heed unto thyself, and unto thy doctrine, continue in them: For in doing this, thou shalt both save thyself and them that hear thee.

Administer the Ordinances of the Gospel, Baptism and the Lord's Supper; and faithfully discharge every ministerial Duty in its proper Time and Place. Set before your People a wise and prudent Example in all Things. Be faithful and loyal to the illustrious House of Hanover: Be subject to the Government under which you live, in the Lord.

Meddle not with Politicks any further than is necessary to preserve the Peace of your own Mind; avoid a Party Spirit. And study to build up the Kingdom and Interest of JESUS CHRIST in the Souls of Men. This is the great and momentous Business for which you are now solemnly set a-part.

Spend and be spent therefore in this glorious Cause. Be harmless as the Steward of God, not self-willed, not soon angry, not given to Wine

Wine, not a Striker, not greedy of filthy Lucre : but a Lover of Hospitality, a Lover of good Men, sober, just, temperate : Holding fast the faithful Word, that you may be able by sound Doctrine, both to exhort and to convince the Gainsayers.

Finally, Stand fast in the Lord; be vigilant and indefatigable in your sacred Employment. Live near to God; Pray without ceasing, ask Direction in every Thing. Lean not to your own Understanding, but lean on the Lord your God; and make him all your Dependance; for in him your great Strength lieth; in him and by his gracious Aid, you can do all Things, but without him you can do nothing. At the same Time furnish yourself with, and diligently make use of all possible human Helps: And earnestly plead with God to qualify you more and more for your sacred Employment.

And for your Encouragement thro' the whole of your Ministry, be assured, that every soul which God shall make you instrumental of bringing Home to himself, will prove an illustrious Gem in your immortal Crown of Glory. Amen.

And

And now suffer me to address myself to you, who are the Representatives of the People, over which we have now set a-part one to administer the Word and Sacraments unto you. He has had a unanimous Call to labour among you in holy Things, We therefore beseech and command you, to receive him as your Pastor and Teacher: View him as regularly ordained and set apart to this sacred Office. *Receive him in the Lord with all Thankfulness*; Submit to his Instructions, Admonitions and Reproofs. And do every Thing in your Power to encourage his Heart and to strengthen his Hands. And may he prove thro' the rich Mercy of God in JESUS CHRIST, a Saviour of Life unto Life unto your Souls. Amen.

(*****\$*****)

The right Hand of
F E L L O W S H I P,

the Rev. Mr. P H E L P S.

DEAR SIR,

S you have been now solemnly set
apart to the Work of the Gospel Mi-
nistry; to act in that sacred and important
office, ~~We wish you the Presence and Blessing~~
of Almighty God: The nearest Intimacy
with JESUS the Redeemer, and the continual
involvement of the Holy Spirit to support you
under all your Burdens in so Difficult and ar-
duous an Employ; and agreeable to the Ex-
ample of JAMES, PETER and JOHN, the
Apostles, unto PAUL and BARNABAS, I do
now, in the Name, and at the Request of my
Brethren present on this Occasion, give you
RIGHT HAND of FELLOWSHIP, to
be a Part of the sacred Ministry with us; in-
tending that we own and acknowledge you as
Minister of the Gospel regularly ordained;
and wishing Grace, Mercy, and Peace from
God

(16)

God the Father, and our Lord JESUS CHRIST,
may be multiplied to you, and the Flock over
which the Holy Ghost hath made you an
Overseer.

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the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 13.5 million, and the number of people aged 75 and over has increased from 4.5 million to 6.5 million (Office for National Statistics 2000). The number of people aged 65 and over is projected to increase to 16.5 million by 2020, and the number of people aged 75 and over to 8.5 million (Office for National Statistics 2000). The increase in the number of people aged 65 and over is due to a combination of factors, including a decline in the birth rate, a decline in the death rate, and a decline in the rate of emigration. The increase in the number of people aged 75 and over is due to a combination of factors, including a decline in the birth rate, a decline in the death rate, and a decline in the rate of emigration. The increase in the number of people aged 65 and over is due to a combination of factors, including a decline in the birth rate, a decline in the death rate, and a decline in the rate of emigration. The increase in the number of people aged 75 and over is due to a combination of factors, including a decline in the birth rate, a decline in the death rate, and a decline in the rate of emigration.

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*The Law not against the Promises
of God.*

A S E R M O N,

DELIVERED AT THE

ANNUAL ASSOCIATION

OF THE

APTIST MINISTERS and CHURCHES,

ASSEMBLED AT

LEICESTER,

MAY 30, 1787.



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tion in the following discourse, wherein I shall a
First, To consider the meaning and import
 Apottle's QUERY in the Text. *Is the Law aga*
Promises of God? And, *Secondly*, attend more
 diately to his own ANSWER to this Query, w
 Reasons annexed. *God forbid, saith he, for*
had been a Law given, which could have give
verily Righteousness had been by the Law.
Scripture bath concluded all under Sin, that the
by Faith of Jesus Christ might be given to th
believe.

I. I begin with considering *The Meaning and*
of the Query in the Text, *Is the Law then aga*
Promises of God? To which End it will be ne
 ascertain *what Law* is here intended—to take
 view of the *Promises* of God—and then to e
 What *Occasion* was there for so much as makin
 question, *Is the Law against the Promises of G*

1. By *Law* is universally understood a *rule*
tion. And no one will raise a doubt but that t
 in the Text, intends the *divine* Law, or a Law
 God. In order, therefore, to our entering fu
 the Import of the Text, we may profitably tal
 neral survey of the *conduct of God in the charat*
Law-giver, and consider what Law or Laws
 ever given to Man.

That the Creator of all should assume the
 Government, and act the part of a Legislator,
 an arbitrary Step, but as essential to the goo
 universe, as it was necessary for the display of
 vine Glory. We cannot rationally conceive of
 perfect Creator, giving Existence to intelligen
 tures, and then leaving them to act without
 though they were independent of their Maker

countable to no Judge of their moral Conduct. An obligation to love the supreme Good, to depend on the first Cause, and to obey the Will of the supreme Governor, necessarily results from our first Ideas of God and a rational Creature. God's Knowledge and Love of himself, his consciousness of the relation and dependance of his creatures, his regard to their truest happiness, require him to take the throne, and issue out such laws, as are necessary to the preservation of order and harmony in the universe. The *primary, original LAW* of God, upon which all his other Commands depend, is briefly, but clearly, stated by our blessed Lord in Matt. xxii. 37—40. It is there summed up in only two Precepts. The first requiring supreme Love to God, and the second a most cordial good-will to our fellow-creatures. This is often, and very properly styled the *Law of Nature*: As proceeding not barely from the sovereign pleasure of the Creator, but being founded in the very nature of things; or necessarily arising from the nature of God and his rational creatures, and that natural and unavoidable relation which subsists between them. A man must renounce his Reason, before he can conceive it possible for God, who knows himself to be infinitely good, to give existence to a rational creature, and grant that creature *leave to hate him* with all his heart, or even to feel *indifferent* towards him. Nor can we rationally conceive of a number of reasonable creatures being called into existence, whose duty it should be to *hate one another*, or to be void of all good-will to each other.

Under this Law, then, Man was originally created, and thereunto, in his State of Innocence, he was perfectly conformed. The History of that state is indeed very briefly related. Alas, it was a short Period! Man being in honour continued not. But the scripture assures

assures us he was formed in the *image of God*.† He was made *upright*.‡ And these expressions, doubtless, indicate conformity to a rule of moral Conduct. The divine Image, at first, as well as at it's second Impression on human nature, consisted in *righteousness and true holiness*.§—We read, indeed, of no *written or verbal* Law being given him in his primitive state, except one *positive prohibition*, by which he was bound to abstain from the fruit of the forbidden tree.|| But that positive Command pre-supposed an original obligation to love and obedience. As it was his duty to love God above all, it must be his duty cheerfully to submit to the divine will, by conforming to that or any other positive Injunction. But Conformity to such precepts could not be a duty till God was pleased to reveal his sovereign will; as the most perfectly holy disposition could have given no information of duty in this case, previous to immediate Revelation.* Whereas a thoroughly right spirit must at once perceive our *moral* obligations without needing an express rule of direction. To a perfectly holy Creature, *moral* precepts

† Gen. i. 27, 31. ‡ Eccl. vii. 29. § Eph. iv. 24. || Gen. ii. 17.

* The *moral* Law, being founded in the very nature of things, is eternal and unalterable. To suppose a creature exempt from such kind of obligation, is to suppose God to deny himself. But all *positive* precepts originating solely in the will of the supreme Governor, it involves no absurdity or contradiction to say, They might or might not have been instituted. God may issue forth such Commands, or repeal them at pleasure, may add to them, or diminish from them, without any inconsistency of character. e. g. *Sacrificing* was once a duty, it would now be will-worship and sinful. *Baptism* was once no duty, now it is the duty of all that bring forth fruits meet for repentance.

The difference between *moral* and *positive* precepts will receive an easy illustration, by comparing our duties to God, with those of a child to a parent. Every child is bound to love a good parent, independently of his parents expressly requiring his love. He is also bound, especially during his state of dependance, to obey

cepts were needless. While the Law was fully written on the Heart, there was no occasion to write it on tables of stone, or in the volume of a book. Innocent Man no more needed to be *told* to love his Maker, than to be charged to love his children, his wife, or himself. *The written Law*, (especially in it's prohibitory form) *was not made for a righteous Man.*† The Glory of his Creator shone all around him, and which way soever he turned himself, the profusion of divine Bounty excited his Gratitude.—But the appointed Test of his obedience, though infinitely reasonable, arising from the mere pleasure of God, and not being founded in the nature of things, it was necessary that Man should be expressly informed of it. As antecedent to the consideration of God's positive Precept, no reason could be given for his abstaining from that one tree, any more than from any other.

We have not time now largely to consider, or vindicate, that divine Constitution by which Adam was appointed the federal Head of all his Posterity. The character of it's Author proves this Constitution to have been just and equitable. In it's own nature it was even advantageous, as might be proved, were it not deviating too far from our present subject. None of us could have offered a complaint against it, had it not been for the unhappy failure of our first Parent, who

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by his Father's reasonable Commands. It would never excuse Child's hatred of a good Father, if he could say with truth, *My Father never told me to love him.*" But every body is aware that it would be a sufficient excuse for the omission of any particular actions, for a Child to be able to say, "*My Father never commanded them.*" While yet these same Actions would have been the Child's Duty in case of the Father's Command; and disobedience, when once the Father's will was made known, would have indicated the defect of the Child's Love, and have been justly punishable.

† 1 Tim. i. 9.

ungratefully transgressed the Will of his Maker, eating the forbidden fruit, and thus ruined himself, his posterity. The loss of Advantage by the *Covenant of Works*, through the fault of our disobedient genitor, by no means alters the real equity of that pointment, whereby he was constituted our legal representative. The terms of the Covenant were fair and kind. And the Authority of God to appoint one perfectly holy Creature to act in the room of others who were naturally connected with him, cannot be denied, without denying the propriety of appointing the second Adam, to sustain a similar Character in the *Covenant of Grace*. For, in this Respect, the first Adam was a figure of him who was to come. †

Let it suffice that we here observe, respecting the *Covenant of Works*, that, having been once violated, it is in vain for Man to expect any advantage from its quarter. It promised Life only upon the Condition of *perfect Obedience*. A Sinner, therefore, can have no claim upon it for any Good. Being once broken, it can never repair the breach. Fallen, apostate creatures are no longer in Covenant with God; nor have they of right any thing more to do with the *Law Covenant Form*, except only to acknowledge the forfeiture of the Blessing it promised to the Obedient, and their righteous exposure to its awful Curse. That God never encouraged a Sinner to expect Life by his own hands. It pronounces the Man *accursed*, who continues not in all things written in the Book of the *Law to do them*. If a Sinner would hear what it says, he must believe himself under the Curse, and acknowledge that his just wages is eternal Death. Some have called a *legal Bias*, therefore, in fallen creatures, whereby they expect eternal happiness on the foot

† Rom. v. 14.

their own doings, ought not to be considered as the remaining effect of an original Bent given to their Minds by their Creator. It is an *illegal claim* to which neither the Law, nor the Law-giver, ever gave any countenance. It is Pride and Presumption, of which God can no more be the Author, than of any other Sin. If the Sinner believed the Law, he would account it illegal and presumptuous to entertain any hope of acceptance with God upon the footing of imperfect Obedience. The Law itself utterly discourages and condemns a self-righteous spirit in a sinner.*

Meanwhile, our *falling under* an Obligation to Punishment, can by no means release us from an Obligation to Obedience. And a gracious *release* from the former, would be still further from releasing us from the latter. The Law of God, considered as a *Rule of Action*, must remain in force for ever. God will never abdicate his throne in favour of rebels: And his friends will never with the reins of Government out of his hands. None can *fall below* this eternal, original standard of Rectitude, so as not to be any longer obliged to love God supremely, because they are now so wicked that they have no heart to comply with it's demands. Nor can any *rise above* it, so as either to be exempt from an obligation to love God, because of their ex-

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* To be dead to the Law as a *Covenant*, is in this Sense, every sinner's duty. That is to say, it is his duty to own the rightfulness of his own condemnation. And it would be to his advantage, as news of relief from another quarter cannot be welcomed aright, till his illegal, self-righteous hopes are slain. But it is a common case for such to be *sinfully alive* to the Law in this view, who are yet *sinfully dead* as to all real, internal conformity to it.—While, on the contrary, true Believers, *through* an acquaintance and acquiescence with the spirituality, extent, and righteous strictness of the Law, become *dead to the Law* as a *Covenant*, that they may *live unto God*, in real conformity to it as a *Rule of Life*. *Being not without Law unto God, but under the Law of Christ.* Gal. ii. 19. 1 Cor. ix. 21.

Egypt, he entered into Covenant with them at Mount Sinai, in which Covenant the whole nation were included, even all the natural descendants of Jacob. He assumed the Character of the King of Israel, and condescended to become their political Head. He engaged to grant unto them a long and prosperous enjoyment of the Land of Canaan, which he had promised to their fathers, upon condition of their punctual observance of the Laws and Ordinances which he enjoined upon them. The obedience required, included not only an external conformity to the *moral Law*, delivered chiefly in a prohibitory form, in ten commandments, but also the observance of a great number of *ceremonial* institutions, which were designed to preserve them from the Idolatry of neighbouring nations, and were partly multiplied to punish their idolatrous worship of the golden Calf, as it is observed in ver. 19. *The Law was added because of transgressions.*†

Were it not for the sinful blindness of the carnal mind, the transactions at Sinai, and the institutions there appointed, were well calculated to convince of sin, and also to prefigure the great Salvation. When the

† May not this expression, and that in Rom. v. 20. *The Law entered that the Offence might abound*, indicate also the tendency of multiplied precepts to discover the depravity of the heart. Men are generally strangers to their own hearts, and unwilling to believe they are so bad as the Scripture intimates. Might not God deal by them, therefore, as a Parent may be supposed to deal with an undutiful Child, who yet denied his bad disposition, and was ready to plead that he loved his Father well enough, and knew not why he should harbour so ill an opinion of him. "Let me try him, then, says the Father; I will order him to do a number of easy things, which I have a full right to enjoin, and you will see what a disobedient Creature he is. Even though I promise such rewards as he could not claim, and that will more than recompense his labour, yet he will be negligent and disobedient." So it was with the Jews, notwithstanding the temporal blessings graciously connected with their obedience to the *Mosaic Law*.



the divine Majesty was displayed in the promulgation of the Law, uttered with an audible voice from the midst of flaming fire, it might well fill the camp with awe, and cause *Moses* himself *exceedingly to fear and quake*. The prohibiting form of that Law strongly indicated that it was given to Sinners, whose depraved Hearts were perversely disposed to the contrary evils. The tenth commandment, "Thou shalt not covet," seems particularly designed to point out the spirituality of all the rest. However external obedience might entitle the Jews, upon the footing of the national covenant, to a prosperous enjoyment of the earthly Canaan; they who, like David, not only regarded the letter, but entered into the spirit of the Law, would learn from it, that if God should *enter into Judgment* with them, upon the footing of personal Obedience, *no flesh could be justified in his sight*. Ps. cxxx. 3. and cxliii. 2.— And the last of the *twelve* awful Curses, to which all the People, upon their entrance into the land of Canaan, were solemnly bound to say *Amen*, (Deut. xxvii. 26.) was suited, in an especial manner, to drive the Sinner to self-despair.

Jehovah, as *King of Israel*, required of every Jew, exact *external* obedience to the whole Law given on Sinai, both as to it's moral and positive requirements; or else the forfeiture of the promised Land, and death itself could only be avoided by an atoning Sacrifice, even the offering of some living Creature in the Offender's stead, according to God's own appointments. And so Jehovah, as *King of the Universe*, requires of every rational creature, perfect *internal* as well as external obedience to his whole revealed will; or else a forfeiture of eternal life, and the positive suffering of eternal death, can only be avoided, by a Sacrifice of God's own appointment, even the Lamb of God, that
taket_h

taketh away the Sin of the World.*—*Almost all things were, by the Law, purged with Blood; and without shedding of Blood is no remission.* But the Apostle, in the Epistle to the Hebrews, especially in the ixth. Chapt. most fully teaches us, that the principal design of the Jewish Priesthood, and their various Sacrifices, was to typify the Priesthood and Sacrifice of Christ. Their Ablutions and Offerings for sin, while they strongly intimated the polluted, guilty State of the People, were appointed types of the blessings of Messiah's

* The *national Covenant* with Israel, though attended with a Republication of the moral Law in ten Commandments, is to be distinguished, on the one Hand, from that Law, as previously binding on all Mankind. And, on the other hand, though it was attended with a *dispensation of Grace*, (which, however, did not extend to all who were under the national Covenant, and did extend to some who were not under that Covenant;) it is represented in Scripture as very distinct from the Covenant of Grace, which God had revealed to Abraham 430 years before, ver. 17. It afforded many emblems of the blessings of Grace, and was designed to be preparatory to the coming of the Messiah, and the more full display of his glorious Salvation under the New Testament Dispensation. But the Covenant at Sinai was made with all the seed of Israel, the majority of whom, in every age, appear to have been destitute of real religion. Thereby carnal Men were admitted to peculiar privileges, upon the footing of carnal qualifications. Merely to be descended from Jacob, and circumcised in the flesh, entitled to the enjoyment of the Privileges of that Covenant, upon the observance of its external rites. The very highest Offices in the Jewish Church, the Priesthood itself included, were claimed upon the ground of a carnal descent, without any regard to the inward piety of the Candidate. It secured only temporal blessings; it contained no promises of special grace or eternal glory: Both were enjoyed by many who lived under that dispensation, but not upon the footing of the national Covenant. The Claim of Believers, in that period, to spiritual and eternal Blessings, was not founded on their Obedience to the Law of Moses, but upon the gracious promise which God had long before made to the fathers, and which that Law was never designed to disannul.—They who yielded external Obedience to the Sinai Covenant, had a claim, upon that condition, to the enjoyment of the promised Land, and were

's Kingdom. *They were a shadow of good to come, but the body, the substance, is of Christ.*

7. Even the providential dealings of God, the seed of Abraham after the flesh, may be justly ed as in many respects typical of his gracious with his elect People, whom he hath redeemed from ritual bondage, and whom he gives a better inheritance than an earthly Canaan.

Continual repetition of the Sacrifices, and their appointed only in some cases, and not in others, xv. 27, 30. was a designed intimation of their use, as to making a real, proper Atonement for our sacrifices were provided either for heart Sins on the one hand, or presumptuous sins on the other. *It did not, therefore, make him that did the service as pertaining to the conscience, Heb. ix. 9. For it made nothing perfect, but was the introduction of*

red to urge that plea, Deut. xxvi. 12—15. But eternal life is only obtained through Christ's obedience unto whom all that believe are justified from all things, in that they could not be justified by the Law of Moses. 39.—And as this Covenant might be kept by graceless men on the one hand, so, on the other, the Righteousness of the Law might be lost, and Covenant Relation dissolved, i. 24—26. Which can never be proved possible re- of those truly interested in the Covenant of Grace.—The Mosaic Law was designed only for a time. Heb. 7. It was calculated only for the observance of one nation. of its precepts could not possibly have been adopted by the world, nor even by the inhabitants of a very large world. xvi. 16.—It was a wall of partition between Jew and Gentile, and is now removed by our blessed Saviour.

I would refer the reader, who wishes more fully to investigate this subject, which is of great importance to a clear understanding of a considerable part of the divine word, to Dr. Hales's *Dissertation on the Nature of the Sinai Covenant*, the first in his *Theological Dissertations*, printed for Dilly, and contains the clearest and fullest view of the subject with,

of a better hope; by the which we draw nigh unto Heb. vii. 19. through the once offering of the Jesus Christ, as a sacrifice for sin, whereby he obtained eternal redemption. Heb. x. 10. ix. 12.] many among the Jews were divinely enlightened through the vail of the types, and have respect that Mediator, whose death should procure the remission of the transgressions that were under the first covenant, (Heb. ix. 15) yet the body of the people of Israel, having the veil of unbelief upon their eyes, looked no farther than the outward institution; had no sense of the Spirituality of the moral Law, the ultimate design of the ceremonial, which, understood, would have been a schoolmaster to lead them to Christ.—The same carnal self-righteousness working in the Apostle's days, rendered it necessary to propose the question in the text, *Is the Law against the promises of God*, as we shall presently shew particularly.

2. But let us next attend to a brief representation of the promises of God.—The omniscient God, unknown to man, from eternity, all the events of time were known, and he was not surprised or disappointed by the entrance of sin into our world. His plan was ready laid to get glory, by occasion of what naturally tended to greatest dishonour. He meant to glorify himself, by making peace upon earth, and by giving his free good-will towards men, after the human race had taken up arms against him. But he should his Love to Sinners be so construed, as to be an approbation of Sin; since he would neither remove the reins of government, nor suffer his Law to be despised with impunity. A Mediator was provided before who should repair the breach made by sin, in a



ely honourable to God and to his holy Law. For this the eternal Son of God was destined to become rinate, and in the Book of the divine decrees it was ten, that he should make his soul an offering for

Cheerfully he united in the glorious design, O I come to do thy Will, O my God, thy Law is in my Heart." Nor was his success left to hazard uncertainty; an elect people were absolutely given by Covenant, and eternal life promised them in *Jesus before the world began.** Yes, it was

by an irrevocable decree, that he should see of the ail of his soul and be satisfied; and, having perfected work by Obedience unto Death, bring an innumerable multitude to Glory, who were predestinated to the ption of Sons, and to be redeemed unto God by his d.—This Mystery of redeeming Love, hid in the m of God from Eternity, was first obscurely dif- red, to the grateful Surprize of our guilty Parents, the grievous Astonishment of their subtil Tempter, re time of their Examination, in the very day of first Transgression. *The seed of the Woman shall*

bruise the Serpent's head.† Sacrifices were then ap- ted and accepted. And, by Faith, Abel offered a : acceptable Sacrifice than Cain, acknowledging; re death of the firstlings of his flock, that he was ner worthy of death, while he trusted that God d provide for himself a Lamb whose blood should ise from all sin.—To Abraham it was revealed, that Messiah should descend from Isaac, and in him should *be families of the earth be blessed.* Jacob, on his 1, foretold him, under the title of Shiloh, and ed him as the Angel that redeemed him from all —Moses prophesied of him as a Prophet, whom should raise up like unto him, to whom all ought

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* Titus i. 2.

† Gen. iii. 15.

to hearken, and whoever would not give ear unto him should be destroyed from among the people. Acts iii. 22, 23. Deut. xviii. 15, 19. But, though Moses was, in divers respects, a type of Christ, and Christ was, in various respects, like unto him, Jesus hath, in all things, the pre-eminence. See Heb. iii. 3--6. The *moral Law*, as given by Moses, appeared as the Ministration of Condemnation; true, it was glorious and becoming it's Author, but it exhibited no *grace*; alone it afforded no hope to a Sinner. The *ceremonial Law*, indeed, exhibited a Shadow of good things to come, but none of it's sacrifices were sufficient to make the comers thereunto perfect; it was not possible for the blood of bulls or goats to take away sins. Heb. x. 1--4. But the blood of Christ hath done that truly, which they could only do typically. Accordingly, to him all the Prophets bore witness with increasing clearness and fullness, till the appointed time came, when he appeared to put away sin by the sacrifice of himself. And, when he was manifest in the flesh, Zacharias testified that God had *visited and redeemed his people, and raised up an horn of salvation, in the house of his servant David; as he had spoken by the mouth of his holy prophets*. Then was performed the chief mercy promised to the fathers; the gracious covenant was fulfilled, which he had confirmed by oath unto Abraham; to give the knowledge of salvation unto his people by the remission of their sins. Luke i. 68--79. By his obedience unto death, *all that believe are justified from all things, from which they could not be justified by the Law of Moses*, Acts xiii. 39. And now have Gentiles, as well as Jews, been encouraged to trust in his Name, being assured that he is able to save unto the uttermost all that come unto God by him; and that all the promises of God are yea and Amen in him, unto the Glory of God by us.

3. But

3. But after the preceding representation of the *Law* and the *Promises*, it seems not unnatural for the reader to ask, *What room was there so much as to query, Is the Law against the Promises of God?* Seeing it already appears, that Jesus, by his Obedience unto Death, hath magnified the *original Law* of God, and made it honourable; and through him God is just, and yet the justifier of the ungodly;—Seeing, also, that the *Jewish Law* manifestly implied it's own imperfection, and was principally designed to prefigure his redemption? To this I answer, Though the Law of Moses was never designed by it's Author to contradict his own gracious promises, but rather to subserve his designs of mercy, in rendering their necessity more apparent, and their punctual fulfillment more evident; yet multitudes of the Jews never entered into the views of the Lawgiver in this respect, but thought to obtain final acceptance with God, upon condition of their own obedience.—When the Types were superceded by the appearance of the Antitype, there were indeed many true Converts to Christianity, who entirely depended on the Redeemer for Salvation, who yet, for a time, wanted light into the Abolition of the Mosaic Ritual. Of these James spoke to Paul, Acts xxi. 20. “Thou seest, Brother, how many thousands of Jews there are which believe, and they are all zealous of the Law.” Toward these the Apostle shewed great gentleness, even as their Lord and Master had shewn unto themselves. They were well aware of the power of prejudice, and the proneness of Mankind to be inordinately attached to old Customs, even when they wanted the Sanction of a divine Command, on which *these* Ceremonies were undoubtedly founded, though they had now ceased to be binding upon that footing. They also knew that divine Providence would soon put it out of their power to keep up
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this Conformity to the Ceremonies, by the destruction of the temple and the city of Jerusalem. They therefore waited patiently, expecting to see those good Men gradually weaned from their prejudices.

But when some of the Jewish Converts, not content with continuing to practice the ancient rites themselves, were for enforcing the ceremonial Law upon the Gentiles who embraced Christianity, the Apostles united in publishing a decree in favour of the latter (Acts xv.) And Paul freely encouraged them to stand fast in the Liberty wherewith Christ had made them free.

The *Judaizing Teachers*, who infested the Churches of *Galatia*, went farther still. They insisted upon the Observance of the Ceremonial Law, *as necessary to justification before God*. But whether this Sentiment included an attention to moral duties or not, the Apostle considered it as a direct opposition to the Gospel of Christ. He insisted upon it, that those who were circumcized upon *this* principle, had virtually renounced the doctrine of Grace, and accordingly forewarns them that Christ would profit them nothing. In vain did they pretend to depend in part upon his obedience unto death, while they united therewith any kind of works of their own, as the ground of their acceptance with God. *Christ is become of none effect unto you, whosoever of you are expecting to be justified by the Law, ye are fallen from Grace, v. 4.*—But since they pleaded a regard for the Law, as the ground of their opposition to the real Gospel of Christ, as published by the Apostle, this gave occasion to his proposing the Query in the Text, to which he himself returns so full and explicit an answer.

I may add here, that if any of these Pharisaical Professors considered the *ceremonial* Law, as superseding the obligations of the *moral* Law, which was the case with

with some in the days of Christ, (Matt. xxiii. 23.) and in the time of the Prophet Isaiah (Isaiah i. 11--17. lvii. 1-6.) this was an additional Error of the most pernicious tendency.—Though even this awful mistake was exceeded by the doctrine of *some* among the Jews, who, soon after, if not at this time, fell into the absurd and impious notion, that the Law of Moses was given, not with a design to oblige them to universal obedience, but that they might have opportunity of obtaining eternal Life, by choosing out some one of it's precepts, which, if they kept with the most scrupulous exactness, though they neglected the rest, it would be sufficient to entitle them to an eternal Reward.*

Such errors as these the Apostle uniformly and strenuously opposed; and when Peter himself had tacitly given countenance, by his practice, to those who would have imposed the yoke of the abrogated ceremonies on the Gentiles, he *withstood him to the face*; being jealous, especially, lest his conduct should be made an handle of, to the disadvantage of that capital truth of Christianity, the doctrine of a sinner's justification by the faith of Christ, and not by the works of the Law.—But yet he most cautiously guards, in the text, against any dishonourable views of the Law itself, as though it were, in it's own nature, inconsistent with the promises of God.

It will, from what has been observed, be easy to account for the different manner in which the Apostle speaks of the *Law* in different places. Of the original, unalterable Law of God, he always speaks in terms of the highest respect. Of that Law, I mean, which his argument, in Rom. v. 13. implies existed before Moses, even from the Creation; though all mankind are justly condemned

* See Robinson's Translation of Saurin's Sermons, Vol. iv. Page 12.

condemned to death for the breach of it; and though, as to the purpose of entitling us to eternal life, it is become *weak through the flesh*. Instead of giving life to a Sinner, it reveals the wrath and righteous displeasure of God against all unrighteousness and ungodliness of Men. But this is no fault of the Law, to bear witness against the fault of the Creature. As it never demanded more for God than his due, so it never threatened the Sinner with any thing worse than his desert.—Of the temporary Institutions of the Mosaic Dispensation, considered as now abrogated by the death of Christ, and especially as abused by the Judaizing Teachers, who set them up in opposition to the Gospel of Christ; not considering that Œconomy, as preparatory to Christianity, or designed to shew them their need of the promised Messiah, and lead them by Types and Shadows to Faith in him: of these ceremonies, I say, thus abused, he speaks in this Epistle in very diminutive terms. He calls them *weak and beggarly Elements, whereunto they desired again to be in bondage*. iv. 9.—But how differently does he speak of the *moral Law*, in Rom. vii. 12, 22. *The Law is holy: and the Commandment holy, just, and good. The Law is spiritual. I consent unto the Law that it is good. I delight in the Law of God after the inward Man*. And well he might, for his blessed Lord and Saviour did so. Ps. xli. 8. And so do all his Saints. Isai. li. 7.—So again, though he exhorts the Galatians (v. i.) to *stand fast in the liberty wherewith Christ hath made us free, and not be entangled again with the yoke of ceremonial bondage*. Yet, in the same Chapter (14) He recommends the *second and lowest branch of the moral Law*, as fulfilled in one word, in this, *Thou shalt love thy neighbour as thyself*. And, in Ch. vi. 2. he enjoins them to *bear one another's burdens, and so fulfil the Law of Christ*. Now, surely, if
Christ

Christ has confirmed our obligations to fulfil the *second* great branch of the Law, he has not released us from our obligations to be conformed to the *first* and *greatest* Command. Hardly can I forbear adding, he must be more like a *Devil* than a *Christian*, who could reckon it a privilege to be released from so blessed an obligation.

II. But it is time to proceed to the *second* Thing proposed, The Consideration of the *Apostle's* ANSWER to this *Query*; and more immediately attend to the Evidence, that the *Law* is not inconsistent with the *Gospel*, or against the promises of God.—I would only premise, that I shall consider both the Question and Answer in the text, in the most extensive sense, as including both the Law of Creation, and the Law of Moses. I suppose, indeed, that the latter is more generally intended by the word Law, as used in this Epistle and in that to the Hebrews; but here I think both are included. Especially for these two Reasons. (1.) The Mosaic Dispensation was attended with a promulgation of the *moral Law*, in the ten Commandments; which, though employed under that Dispensation for a particular purpose, as constituting a part of the national Covenant, yet did not thereby lose any part of its original authority. I conceive that God did not require *spiritual* obedience of the Israelites by the *national* Covenant as such. But by entering into a new and peculiar Relation to them, as their political Head, he did not give up his prior Relation as the God and Governor of the Universe, and in that Character he as much required the *Heart* of them as of any other People upon earth. (2.) The Apostle seems particularly to design being as universal as possible in his answer, and therefore, in the original, drops the article, and observes, that *if there had been Law* (i. e. any Law)

Law) *that could have given Life, verily Righteousness should have been by Law.* And as Dr. Guyse observes, according to Mr. Locke's rule of interpretation, *νομος* and *in νόμον* being here used without the article, they relate to *Law in general*, and consequently exclude from our Justification, the works not only of the *ceremonial* and *moral* law both, but also equally oppose the unscriptural idea of our being justified by our own Obedience to any *supposed new, remedial Law.*

These things being premised, we would attend to the proof, that the law is in no sense contrary to the gospel, or against the promises of God. In the first place we see the Apostle, with a tone of abhorrence, flatly denies the supposition. *God forbid! Let it by no means be!* Nor does this suffice; he not only denies, but disproves. *If, says he, there had been a law which could have given life, verily righteousness should have been by the Law, &c.* Intimating that the Gospel was designed for a purpose, to which the law was wholly insufficient, and which it really never proposed to answer, viz. to give Life to a Sinner. Though yet that end is *so* answered by the Gospel, as not to offer the least injury to the Law, or cast any reflection upon it, for not doing what it never undertook to perform.—And then, lastly, he points out the real subserviency of the Law to the Gospel in ver. 22. *As concluding all under sin*, that salvation might appear to be wholly of grace.

The Apostle utterly rejects the Idea of any real opposition between Law and Gospel. And well he might. For that Idea, once admitted, must reflect dishonour upon God himself, in one Character or another. Either his Law must have been too strict, or his Gospel too lax. He at first demanded more than his due, or he now has given up his just rights. But shall we dare to conceive of God as acting the part of a cruel Tyrant;

or as sinking into the likeness of a weak and too indulgent Parent, who sacrifices his authority to the humours and vices of his Children? Shall we suppose the Almighty at first laid an inconsistent plan of Government, which he has been obliged to correct and amend, as conscious it was too rigid and severe? Or shall we imagine, that his Love to his People has induced him to save them at the Expence of Law and Justice, and to the dishonour of his own Crown and Dignity? God forbid, says the Apostle, and let every loyal Subject, let every filial heart say Amen.

We have considered the term *Law*, as here including both the *moral* and *ceremonial* Law. Whether these are considered conjointly or separately, we shall find them in perfect harmony with the gospel.

Let us *first* view them *conjointly*, and here we will notice the grand argument of the apostle in the text, from the consideration of the insufficiency of the Law to give Life. The Gospel discovers a glorious method to accomplish a gracious design, which design could not have been obtained by the law, whether ceremonial or moral. Could the *Justification of a Sinner* have been effected by the law, it might then have taken just offence at the Gospel, as intruding into it's concerns, and invading it's peculiar province. Could the Law have alledged against the introduction of the Gospel, that the sinner might have attained a title to eternal life by *precepts* as well as by *promises*, and that, therefore, the bestowment of the latter was unnecessary, we might on that supposition admit a variance between them. But this never was the case. *The Law is weak through the flesh*, and cannot justify an individual of the fallen race. It can therefore make no just objection to the work being done by another hand. If any objection were made, the gospel has at once this for an-

swer. *If there had been a law given, which could have given life, verily righteousness should have been by the Law. But the scripture hath concluded all under sin.* If, therefore, men had not been justified by the Gospel, they could not have been justified at all. But the Law in itself has no such objections to make. It was only it's indiscreet advocates, or rather it's pretended friends, that entertained any such suspicions. The Law itself in no form is against the Promises. On the contrary, it cheerfully gives place to the Redeemer, and finds itself fulfilled in him and magnified by him.

If it had been possible for the *moral* Law to have accepted a Sinner, upon the footing of personal but imperfect obedience; or if the additional observance of the *ceremonial* Institutions enjoined by Moses, could have made amends for moral defects; could it have been proved consistent with the divine Purity and Immutability, to have altered and lowered the original demands of the Law of Creation; or could it have been agreeable to the divine rectitude and dignity to have set the old Law aside, and to have substituted another, whereby it would have been possible for a sinner to have been reconciled unto God, either upon easier or harder terms, than the perfect obedience which he at first required: if, I say, either of these had been possible; then, verily, righteousness should have been thus attained. God would have spared his only begotten Son. He would not have shed his blood without occasion. For surely if the Death of Christ was not absolutely necessary to secure the honour of the divine Government in the Pardon of Sin, it will be for ever impossible to see either Justice, Wisdom or Love in that awful event. Had it been *possible* for the *Blood of Bulls or Goats* to have taken away sin as well as the Blood of *God's own Son*, undoubtedly so great a Sacrifice would never have been appointed. But

o Law was given, nor could have been given, could give the Sinner Life. The *moral* Law demanded our *all* for God, and it was *naturally impossible* for it to give him *more* than our all.—A *stricter* Law would have done us no good. Repentance was already required, though not by the *letter* of the Law, yet by the *spirit* of it. For it must have followed from Love, if any true Love had remained after we had sinned against him. But this could not avail for our justification, unless repentance could be proved to be the *complete Righteousness* of the Law, or the *fulfilment* of the Law.—A *milder* Law would have been infinitely dishonourable to God, as it would have implied that he had before been chargeable with sin in exacting more than his due, or threatening punishment with more than he deserved. It would have implied that Sin was not such a mighty evil as the *old* Law supposed, and that God had guarded his Law with a leniency which it would have been cruel to have executed. Besides, the *moral Law* was, and is, beyond the reach of our *natural* capacity, and if it must be exacted with our *moral* capacity, i. e. with our *inward* faculties, how low must it sink then! Alas, it must have been brought so low as to require nothing but outward obedience, without any real aim at the divine favour, and then it would still have been ten thousand times more burdensome, even in that outward performance of Duty which a bad man might possibly have rendered. But surely it must have tended to God's glory, to have promised eternal Life as the reward of obedience so radically and essentially defective. The *moral Law* never could give *eternal Life* as the condition of *perfect* obedience. But upon the whole, it was too late for a *Sinner* ever to expect justification by the Law having been already transgressed by his disobedience,

disobedience, and he being exposed to it's awful penalty.

As to the *ceremonial* Law, that was never c
to give eternal Life, except only as direct
Lamb of God who taketh away the sin of the
It would be offering the greatest Injury to th
character to suppose the blessed God who had c
required perfect Obedience, and internal Conf
his holy Will, would now be satisfied with r
ward Ceremonies in it's stead. Or that he
threatened rational creatures with eternal Deat
of their Disobedience, would accept of so
commutation as the momentary sufferings and
a mere brute. How far must this have been
tendency to convince his subjects of the rectitu
original requirements, or the heinous mali
transgression. Those judaizing Teachers who a
to propagate such a sentiment as this, abused
monial Law in opposition to the moral Law, &
in opposition to the blessed Gospel, which it
chief honour to pre-figure.—I may add, ne
moral nor *ceremonial* Law provided *spiritual* L
Sinner. They contained no promises of divine
effectually to incline to obedience. Even the
when Man was in Innocence, did not ensure
servation of his spiritual Life, or the contin
that holy disposition of which he was then
And if the Law could not preserve Life, r
could it communicate it to one dead in Sin.

If we view the *ceremonial Law distinctly*,
find that however abused by it's ignorant part
was never really opposite in itself to the Pro
God, but in various respects subservient to the
true System of Judaism was preparatory and
tradiictory to Christianity. The whole Mosaic

led to prove the need of the Gospel Method of
 on, by the Sacrifice of the eternal Son of God.
 contained a great number of typical Institutions,
 though they could not make the Attendants
 em perfect, prefigured a better hope. *Almost all
 y the Law were purged with blood, to shew that
 shedding of blood there is no remission. It was
 necessary, that the patterns of things in the
 , should be purified with these ceremonial purifi-
 but the heavenly things themselves with better
 than these.* Could the legal sacrifices have
 valid atonement, they would have ceased being
 instead of being repeated year after year; but
 it was not possible for the blood of brutes to
 ay sin effectually and eternally, they were lively
 that one offering of the blood of Jesus, whereby
 perfected for ever them that were sanctified.
 22, 23. x. 2, 3, 14. In fact, "almost every
 of the ceremonial law, besides it's other pur-
 , was intended to typify either the Messiah, or
 Characters of the Subjects of his kingdom, or
 blessings of the Christian dispensation." Viewed,
 e, in its original design, it was not at all against
 nises of God. For there can no more be an
 on between the type and the antitype, than the
 y can be against it's own fulfilment. It was
 best Glory of these Shadows to be turned, as it
 nto Substance, by the Appearance of God our
 . But when the Sun of Righteousness was fully
 he Light of the Moon was withdrawn. The
 Economy gave place to a more spiritual dis-
 on, under which none are to be accounted in
 it with God on the footing of birth, blood, or
 outward conformity to any positive institution.
only is a Jew who is one inwardly, &c. And
 the

the blessings belonging to such, are infinitely pr to any which the seed of Jacob, according to ti could claim upon the ground of the Sinai Co being spiritual, inamissible and eternal.

If we view the *moral* Law distinctly, there ca contradiction between that and the Gospel, bec latter gives to the former it's utmost claims, an tually provides for it's being honoured and . The moral Law was fully established, yea, me and made honourable, by the perfect and g obedience of the Son of God, who *came not to the Law, but to fulfil it*. The deliverance lievers from the Penalty of the Law, is in a w finitely honourable to the Law, so as to pro Equity even of the *penal sanction*, by shewin God had only threatened the sinner with his re; and that, in so doing, he had done as he wo done by; seeing he spared his own Son, when came Surety for Sinners, no more than he wou spared the Criminals themselves. And thus t liever's Title to eternal Life, reflects honour up Law, being given as the reward of perfect Obe to it's holy Precepts, even the Obedience of the God in human Nature, who cheerfully complie it's utmost requirements, and made it his meat : drink to fulfil all it's Commands. This g Obedience is at once the *Matter of our Justif* and the *Pattern of our Sanctification*. So th Apostle, in the very same Chapter (Rom. iii.) he had so strenuously pleaded, *That a Man is j by Faith without the deeds of the Law*, might w *Do we then make void the Law through faith ? forbid. Yea, we establish the Law.*

The Gospel Method of Salvation is every way Law's Advantage. What human Law would ot

a Prince becoming Surety for a Beggar, when, without this Substitution, all the satisfaction the Law could have had, would have been to shut up a miserable penniless Culprit in prison for life. The only difficulties were, to find a Surety of sufficient Worth and Ability; and of sufficient Goodness and Grace; who yet should be near enough of kin to them to whom the Law had been given, and by whom it had been broken; and who also should be properly authorized to act as the Sinner's Surety. But infinite Wisdom has found such a Ransomer. He is able, he is willing, he is rich enough and kind enough; he is near enough related to us, and he is properly authorized. And the Law has not a Word to offer by Way of Objection. [I hope, poor Sinner, you have none.] *His Obedience* hath brought unspeakably more honour to the Law than our's could have done. God never had such a Servant beside. He boasts of him, he delights in him, he delights to honour and reward him. He calls on Heaven and Earth to look at him; "Behold mine Elect Servant, in whom my Soul delighteth; and see by the Reward of his Obedience, how much I delight in Righteousness."—So also *his Sufferings* are a far stronger Testimony of God's hatred of Sin than our's would have been, had we suffered the Vengeance of eternal Fire.

The Law then is not against the Promises, nor are the Promises against the Law. The Gospel is against the Sinner's Justification by the *works* of the Law: But why? Because the Law itself is against it. It would be altogether inconsistent with the immutable Perfection of the Law, and so infinitely to the dishonour of the Legislator. But are the promises against the Law? God forbid. *The whole Law is summed up in one word, "LOVE."* And can the Gospel of Christ be opposite to the Duty of *Love*? Surely Jesus, by
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his Obedience unto Death, has confirmed all the Obligations to Love which we were under antecedent to the Consideration of his Death: and he has superadded other obligations of infinite weight, addressed to our Gratitude.—View the Law, as divided by our Lord into *two* principal *Branches*, and which of these does the Gospel set aside? Does it cashier *Love to God*? The Jews, who said our Lord cast out Devils by Beelzebub, did not utter a viler slander, than the Man who would represent Believers in Jesus as freed from Obligation to love God with all the Heart.—Does it exempt from *Love to MAN*? Surely not. It has even laid us under an infinite Obligation to love our very Enemies, from the Consideration of the Son of God's dying for us, even under the Character of his Enemies.—View it as represented in the *ten Commandments*, and which of those prohibitions does the Gospel set aside? Does it countenance Idolatry, Will-Worship, Profanation of God's Name, or of his Day? Does the Gospel teach disobedience and neglect of relative Duties? Read the close of Paul's Epistles and see. Does it encourage cruelty, impurity, injustice, slander or covetousness? Does it represent these as *less sinful in Believers than in others*? It's open Enemies would be ashamed to bring such a charge against it. If there ever was a pretended friend who has encouraged such an idea, he has acted the part of Judas over again. But *the Grace of God, that bringeth Salvation, hath appeared to all men; teaching* such that cordially embrace it, *that denying ungodliness and worldly lusts, we should live SOBERLY, RIGHTEOUSLY, and GODLY in this present World.* Yes, these are *the things that become sound Doctrine.* Our Saviour Jesus Christ gave himself for us, *that he might redeem us from all Iniquity, and purify unto himself, a peculiar people, zealous of good works.* Tit. ii. 1,

11, 12, 14.—He that hath delivered his People from the Curse of the broken Covenant of Works, by being made a Curse for them, Gal. iii. 13. hath confirmed, instead of relaxing their Obligations to devote themselves to the Lord.—View the Law as expanded and unfolded in *all the preceptive part of the word of God,** and every part is sweetly enforced by the Gospel of our Lord Jesus Christ. Believers are taught, whether they *eat or drink, or whatever they do, to do all to the Glory of God.* And this under the Influence of the most powerful of all motives. *Ye are not your own; ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.* 1 Cor. vi. 19, 20.

Moreover, the Gospel of Jesus does not merely present us with motives to Obedience, it *makes effectual provision for the Law being obeyed.* It not only exhibits a Saviour, whose cordial conformity to all it's precepts, has put more honour upon it than the obedience of all the Angels in heaven; but it reveals a *Sanctifier* to write it's commands upon the hearts of elect Sinners. The Law, though it claims the heart, cannot change it. It is but a mere Rule of what is right, without any Efficacy necessarily connected with it. The Gospel, on the contrary, makes effectual provision for the bestowment of the Holy Spirit, to conform us to the will and image of God.

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Thus,

* How unaccountable and unwarrantable must the conduct of any be, who should pretend to confine the meaning of the term *moral Law* to the bare limits of the Decalogue, and then go about to prove that the Law is not a sufficient Rule for the Conduct of Believers. Will such Persons represent the Gospel as a *new Law*? Or will they say the Word of God is a Rule of Practice as well as Faith to believers, but *not* as containing any Law to which they ought to be conformed. Certainly a Man ought not to be made an offender for a *Word*, but it will be very difficult for one who discovers and encourages an Antipathy to the Name of the Law, to keep up a proper respect for the Thing.

Thus, then, it is abundantly evident, that the Law is not against the Promises. For, *if the Law could have given Life, verily Righteousness had been by the Law.* Let us, therefore, never forget the Reason why a Sinner cannot be justified by his own Obedience to the moral Law. It is not owing to any thing wrong or defective in it's Precepts. Nor to any undue rigour or severity in it's penal Sanction. It never demanded more of the Creature, nor threatened any thing worse to the Sinner, than what a good, holy and righteous God knew to be perfectly just and right:—The reason why we ought not to look to the Law for Justification, is *not* because God disapproves of his own Law, and undervalues real conformity to it; but because we are destitute of that conformity, and the Law cannot justify it's *Violators*. God has no design to alter or lay aside his original rule of Government, as if it was mean and contemptible, or cruel and tyrannical. Heaven forbid the Blasphemy! Shall we suppose that the two great Commandments, on which hang all the Law and the Prophets, are now discarded, and that neither God nor we have any thing more to do with them? By no means. The Standard of Righteousness is eternal and immutable. But the Law, considered in the form of a Covenant, curses and condemns the Sinner, who cannot escape but by fleeing to the refuge set before him in the Gospel. By that means, indeed, the Believer is for ever freed from Condemnation. Yet not at the Expence of the Law. *Grace reigns through Righteousness* (not on the Ruins of it) *unto eternal Life, through Jesus Christ our Lord.* Rom. v. 21. He is the end of the Law for Righteousness to every one that believeth. His Obedience was a fuller demonstration of the equity and immutable Goodness of the Law, than the Obedience of all mere Creatures united. And his Sufferings were a more striking demonstration

fration of the infinite evil of Sin, than if all the
 ers in the World had been cast into the Lake of
 — God originally promised to reward Obedience
 is Law, not because any Creature could, strictly
 king, merit by doing his *Duty*, but because the
 Governor of the World delighted to shew his
 to Obedience. And now he will have a still
 r Opportunity of testifying his well-pleasedness
 true Righteousness, by making millions of re-
 ed Sinners fellow-heirs with his incarnate Son, of
 vast reward by which he hath recompensed his
 lience unto Death. For all the Happiness of the
 s in Glory, is to be considered as the Reward of
 ct Obedience to the Law of God; not indeed of
 own personal Obedience, but the Obedience of
 blessed Surety. How is it possible for God himself
 t more honour upon the Law, than by giving the
 assing possession of Heaven, as a reward to that
 lience which above every thing else hath magnified
 law and made it honourable.

nd here let me remark how impossible it is for any
 really to admire *Christ's Righteousness*, and to ac-
 t it worthy of such an immense reward, when yet
 es no beauty or excellence in *Righteousness in*
al. Surely if we admire *Christ's* Righteousness
 rely, we must esteem Righteousness *universally*:
 if we approve of Righteousness universally, we
 long to be righteous *personally* and *inherently*.
 y one, therefore, who truly embraces Christ's
 teousness, must love Holiness, and so love the Law
 rule of Life, though he is dead to it as a Covenant.
 indeed, all the Holiness of Saints here or hereafter,
 hing more than real conformity to the spirit of the
 ; or nothing more than the natural result of supreme
 to God, which is required by the first and greatest
 mandment of the Law. Thus

- Thus have we seen that though the moral Law cannot give Life to a Sinner, this is owing to the fault of the Sinner, not to the fault of the Law. It is owing to the Law's Goodness and absolute Perfection, and to the Sinner's badness and criminality, that he cannot be justified by his own obedience. The Law could not entitle us to Life in that it was *weak through the flesh*, Rom. viii. 3. It could not adjudge those to eternal Life upon the ground of their own obedience, whose obedience was not fully commensurate with it's righteous demands; and much less those whose every action was radically deficient, and wholly destitute of the essential Nature of true Virtue, which is the case of all the unregenerate.

The foregoing observations are farther confirmed by verse 18th, wherein the apostle seems to meet the objection which some might bring against him, who would say, "Why then was the Law re-published since the fall, or given in writing to sinners, when it was impossible for them to be justified by it?" *The Scripture*, replies the apostle, *hath concluded all under Sin, that the promise by faith of Jesus Christ might be given to them that believe*. Thus the Law, when rightly improved, is not in anywise against the promises, but is employed in the sacred writings altogether in subserviency to the Gospel. The whole tenor of *Scripture hath concluded all under sin*. Whoever understands the prohibitions and requirements of the moral Law, in their extent and spirituality, must acknowledge the sinfulness of all mankind, who are so far from any real conformity to it's demands. While the severity of it's penalties, as annexed by him whose judgment is according to truth, discovers sin to be infinitely culpable. The curse being denounced against *Every one who continueth not in all things written in the book of the Law to do them*, ex-
cludes

a sinner from all hope of acceptance with God on the ground of his own obedience.—The *Ceremonial* Law by its various Purifications and Sacrifices, bore witness to our Pollution and Guilt. And thus coincide with the humbling import of the Cross of which manifestly implies that we had done *deeds of death*, that we were *infinitely to blame*, and *unable* ourselves to *make amends* for our Violation of the Law. Hence it was that we needed a Saviour, a Great One. And hence that Saviour, with all his Dignity and all his Interest with the Father, either hope nor wish to succeed in his Mediation on our behalf, but upon the ground of a Sacrifice of value, which he has offered up unto God in our stead.

His means everlasting shame is thrown upon Sin, and everlasting honour put upon the Law, while everlasting life is secured to the believing Sinner, and everlasting Glory and Triumph crown the Redeemer. Thus on appears altogether a free Gift, the fruit of God's, unmerited Love. Grace shines and reigns gloriously in all our Salvation. The promises are fulfilled and amen in Christ Jesus. The surest ground of encouragement is given to every believing sinner. Eternal and eternal Blessings are communicated by the Mediator, to those who are conscious they have claimed nothing but destruction on the ground of personal obedience. All Boasting is for ever silenced, and at the same time no room is left for the triumph of Sin under the covert of the reign of Grace. The Cross of Christ, while it discovers the only expiation for Sin, manifesting the evil of sin more fully than the flames of hell. While Jesus delivers our souls from destruction, he sweetly and effectually convicts us to seek the destruction of sin: and indeed communicates

communicates that life and strength which the Law never pretended to bestow.

But the length of the previous discourse requires me to conclude with only adding a few *Observations* by way of *Improvement*.

Obs. 1. We may learn from the text, and the remarks already made thereon, that *it is no way inconsistent with the most EVANGELICAL Designs, for the Ministers of the Gospel fully to explain the Law, and carefully to vindicate it's Honour.* On the contrary, it is their *Duty to preach the Law, though ever in subserviency to the Gospel of Christ.*

It is the holy *Law* of God which is the eternal and immutable *Standard of Duty* by which we must judge of right and wrong.—Though the blessed God may superadd what positive precepts he pleases, yet it is upon this original footing, that they become obligatory on the Consciences of those to whom they are directed.—By the *Law* also is the *Knowledge of Sin.* Paul acknowledges he *had not known sin but by the Law.* How can a Minister hope to convince his hearers of sin, but by stating and asserting the requirements of the Law? Or how can conviction of sin be any otherwise than very partial and defective, if the Law is not opened in it's full extent and spirituality, as reaching to the heart, as well as the outward conduct; and making no sort of allowance on account of our utter depravity, or *moral inability* to obey it?—As we cannot know the greatness of our unworthiness and guilt, till we know the Law to be SPIRITUAL, *holy, just* and GOOD; so we cannot know our *Need of Christ* without such an acquaintance therewith. But the more we see the Extent, Equity and Excellence of the Law, the more we shall see of the need of his Blood and Righteousness, in order

our Pardon and Acceptance with God.—

A real sense of the Excellence of the moral absolutely necessary to any true sense of *Christ's excellence*. The Goodness of *his* Temper and *his* worth and value of *his* moral Character edience, cannot be seen by any man who is the Beauty of that Law to which he was performed, and which he delighted to magnify the honourable.—Farther, No Christian can *or what end he needs the Agency of the HOLY*, but in consequence of his Acquaintance with of God. It is His Work to *write the Law* *heart*; but if we know nothing of the contents Law, what shall we ask him to do? We have rule to detect *that* which we should pray him *for*, nor to discover what manner of spirit we ask him to *produce* and cherish in us, but this *is*. For all the preceptive part of Scripture is else but our Lord's two Commands expanded, various duties are required of Mankind, according to their different circumstances, in consequence *of* *all* and *recovery*, which were not required of *the* *Innocence*; yet they all are the natural result of the principle of *supreme Love* to God, varying according to the change of our circum-

Though not contained in the *letter* of the given to Adam, or published on Mount Sinai, contained, as I may say, in the *spirit* of it.—

Christians cannot judge of their *frame* and *mind* toward God and Man, so as to know they are growing in Grace, or not, without a frequent examination of themselves by this Standard of Duty.

Specimen of the usefulness of Ministers preaching the Law, in subserviency to evangelical purposes,

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may suffice to answer some ignorant professors (too wise enough in their own eyes) who would revile Preachers who think it their Duty to explain the Law, and insist upon it's spirituality and excellency if these were the very kind of teachers that *Paul* opposed in this Epistle. But let the intelligent Judge, if his speaking diminutively of the *Sin* covenant, then abrogated and abused, can be fairly proved to degrade the original Law of God, or condemn Gospel Ministers for making use of it in their Preaching.—*Paul*, indeed, tells the *Galatians* (iv. 10) *Ye observe days, and months, and times, and years, afraid of you, lest I have bestowed upon you labour in vain.* But is *this* the same thing, as if he had said, “ I am afraid of you, because you talk so much about the extent of human obligation, and the purity of the original Law of God. You consider it as the duty of all men to love God, and one another; and are so present their not being able to find it in their hearts to comply with this demand, as their sin, is their excuse. You go about to convince men of sin by comparing their hearts and lives with the Law, in hope that *through* the Law they may become obedient to the Law, and see their need of Christ: and because they have believed in Christ, you teach them to rely on their Faith by their Works, &c. Surely I have bestowed upon you labour in vain.”—Let such a complaint as this be compared with the Apostle's Practice, and the tenor of his Epistles, and then how consistent it would sound with his own Law in *Rom. iii. vii. Titus iii. 8.* and an hundred places besides.

We allow, indeed, that the *moral Law* may be abused both by Ministers and hearers. *We know, from the Apostle, that the Law is good, if a Man use it lawfully.*

1 Tim. i. 8. A Preacher may dwell disproportionately and injudiciously upon the most important Truths, and when such is the Case, even though they should say nothing but the truth, they are to be blamed for neglecting other Truths.—And too many have set up for *teachers of the Law, understanding neither what they say, nor whereof they affirm.* Such have either avowedly, or by implication, represented the old, original Law as repealed or lowered in it's demands, and have encouraged *sinners* to expect acceptance with God upon the footing of their own Obedience. This is an *illegal abuse* of the Law: contrary to it's own express declaration, *Cursed is the Man that continueth not in all things.*—As the moral Law, though still obligatory, may be abused, so the *ceremonial* Law, though now abrogated, not only had it's use, while it continued in force, but the history and Explanation of it may still be very useful to Christians, though they are under no obligation to conform to it's *carnal ordinances*, which were only imposed on the natural seed of Israel until the time of reformation. Heb. ix. 10.

Obj. 2. I would once more remark, that it follows, from what has been said, That *the most deeply convinced Sinner, has no need to fear the Law will oppose his Salvation, if he is but cordially willing to be saved by Grace through the Lord Jesus.*

It is true, the very Nature of vital Faith implies an hearty Approbation of the Law, and a cordial Acquiescence in the humbling Import and holy Tendency of the Gospel, as suited to discountenance Sin to the uttermost, and glorify God in the highest. There is indeed a way of preaching what some call Gospel, in direct opposition to the Law, so as to leave the very Core of the Controversy between God and the Sinner untouched; or rather to leave the Sinner justified in all his former

Heart-Rebellion, and all his present Imperfection. And there are a Sort of Believers, that, without any true Regeneration, may gladly embrace such a Gospel as this. The Law of God upon this plan, if not expressly crimated, is at least given up, and allowed, by sad implication, to have been as unjust as the law of Pharoah; but the Sinner being taught to be confident of his Pardon, like the favourite of a bad Magistrate, cares not whether the Law was right or wrong, provided he is safe. He has no notion that it would have been just for *himself* to have suffered, but if his Surety or his fellow criminals had hard usage, what is that to him? He is content, for the sake of humouring his Patron, to cry up his Clemency: and the Execution of a bad Law upon others gives him no uneasiness, so long as *his* safety is secured. But it is not so with the real Convert. The Faith of the true Believer could not have been the natural Produce of a carnal Heart at Enmity with God. It is of God's own Operation: and thereby a Sinner who dares not plead the least Worthiness of his own, but is conscious of infinite Ill-desert, is yet emboldened to return unto God in the Name of Jesus, making mention of his Righteousness, even of His only. Though the *Law*, even as a *Ministration of Death*, appears *glorious*, (or else for Christ to fall a Sacrifice to it's Honour must shock every friend to Righteousness in the Universe) yet the blessed Gospel, *the Ministration of Righteousness exceeds the Law in Glory*. Therefore is the Believer charmed to see Justice and Mercy met together in him, and all the Attributes of God reconciled to his Salvation, yea, and glorified in it, much more than they could have been in his destruction. No good End could have been answered by the Sinner's death, which could not be equally, yea, more abundantly secured by the Saviour's death;

death; while other valuable ends are answered by the Salvation of the believing Sinner, which could not have been answered by his Destruction. What gracious Encouragement must arise from this consideration to accept the Invitations of the blessed Redeemer.

Obs. 3. Hence I remark, lastly, That *all true Believers must delight in the Law of God after the inward Man*; and while they disclaim all hope of acceptance by it as a Covenant of Works, and rejoice in deliverance from it's Curse, they ought ever to consider it as the *Rule of Life*, and study universal Conformity to it, from a principle of Gratitude to their Redeemer.

This thought has been just mentioned before, but it may be proper a little to confirm the Observation. It is indeed much to be lamented that there should be the least occasion to prove to any professing a regard for evangelical truth, that the Law of God is still obligatory on Believers as a Rule of Conduct. But, alas, what conceit is too extravagant and abominable to find some patron even in the professing world?—While some have considered the *unregenerate* as *sunk below the Law*, so as that it can require nothing truly good of them, because they are wholly bad; as if the wicked, obstinate Will of the Creature were the measure of his Duty, and God must therefore never require any thing of a Sinner which he was sure he could not find in his heart to perform:—others have represented the *Believer* as *raised above Obligation*, by his being delivered from Condemnation; as if the Saviour could not sustain the Characters of a Priest and a King both at once: or at least as if nothing could be the Believer's duty but what he was actually inclined to perform.

That you may ever dread to entertain so unscriptural and pernicious an error, let me beseech you to consider
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the Consequences of denying the Believer to be under the moral Law as a rule of Life.—If Believers are in no sense under the Law, it will follow, that they are incapable of sinning after their Conversion, for all *sin is the Transgression of the Law*. But where there is no Law, there is no Transgression.—We must suppose, then, that there is no King in Zion, but every man that is a believer, may do what is right in his own eyes, having no other rule of right or wrong but his own Inclination.—If Christians are under no Law, they can have no reason to mourn over the *plague of their own hearts*, (if by that phrase is intended any thing odious to God) unless Conscience, which such professors will probably call Unbelief, should sometimes plague them, by interrupting their presumptuous Confidence.—All the repentance and grief for sin against God, supposed to be committed after conversion, which Believers felt while they were young and tender hearted, was needless and useless; and is what they should guard against in future, after they come to know their Liberty as being freed in every sense from the Law. For upon this principle it must be supposed, that they do nothing after they have believed which they need to be sorry for, on account of it's sinfulness. If they have any cause of grief it can only be upon a *mere selfish* principle, as regretting they were not so happy as they might have been.—It must also follow, that after being once converted, we no more need the Spirit of God to convince us of Sin, or to mortify the deeds of the Body;—nor do we need to live upon Christ for Strength, for where there is no Law, there can be no transgression; and consequently no Duty. If, therefore, we have nothing to do, we have strength enough already to lie still.—Yet, as Believers are too evidently capable of falling into the same pernicious Actions after they have believed as before, it must, according

cording to this Notion, follow, that what would have been sin in another, is no sin in a Believer.—Yea, that a man after he has believed in Christ, may repeat the very worst action he ever committed before his Conversion, and not have any cause to be sorry for it, or ashamed of it, as sin against God.—This further Consequence is also unavoidable, That Christ by his Death only made Atonement for the sins that his people commit before Conversion, and not for any sins that they commit after they have believed in him; for when they are once become Believers, they are in no sense under the Law, and therefore cannot sin at all.—Certainly, then, If we were to embrace this vile Notion, we must lower the Worth of the Gospel, as well as the Authority of the Law, to an unspeakable degree; for our sins being so much the less, we must consider ourselves as immensely less indebted to divine Grace for the Pardon of Sin, than we formerly conceived, while we supposed the Law of God to be a standing Rule of Action all our Life long.

If it should be pleaded, That the Interests of Holiness may be secured, though the Law of God be denied to be the Believer's Rule, because the Influence of the Holy Spirit will lead him to those Actions which will glorify God, though he is not *bound* to them by any written *Law*; I must reply that most of the former Consequences would remain unobviated by this Evasion. For still it is implied, that the Believer is never bound to love or obey God more than he does; seeing he always performs all *that* to which the Holy Spirit *effectually* influences him; and *more* than *that*, it is supposed, it was not his duty to do. So that still cause of repentance is excluded. Right and Wrong are confounded. Pardoning Mercy is lessened. Nor has the Believer any rule to judge by, which of his actions are
from

from the Spirit and which not ; for none are criminal.— Surely to make either GOD'S DECREES, or his SPIRIT'S INFLUENCES, or OUR OWN INCLINATIONS, the *measure of our Duty*, is unspeakably absurd and dangerous. It is most readily granted that the Influence of the Spirit is absolutely needful to incline us to *do our Duty*, but it is not necessary to constitute *Duty*. Nor can any thing tend much more to the dishonour of the Holy Spirit, than to entertain so unscriptural an Opinion.

May the blessed Spirit lead our Minds into a thorough Acquaintance with the Promises of God, and deeply inscribe his Law upon our hearts.

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